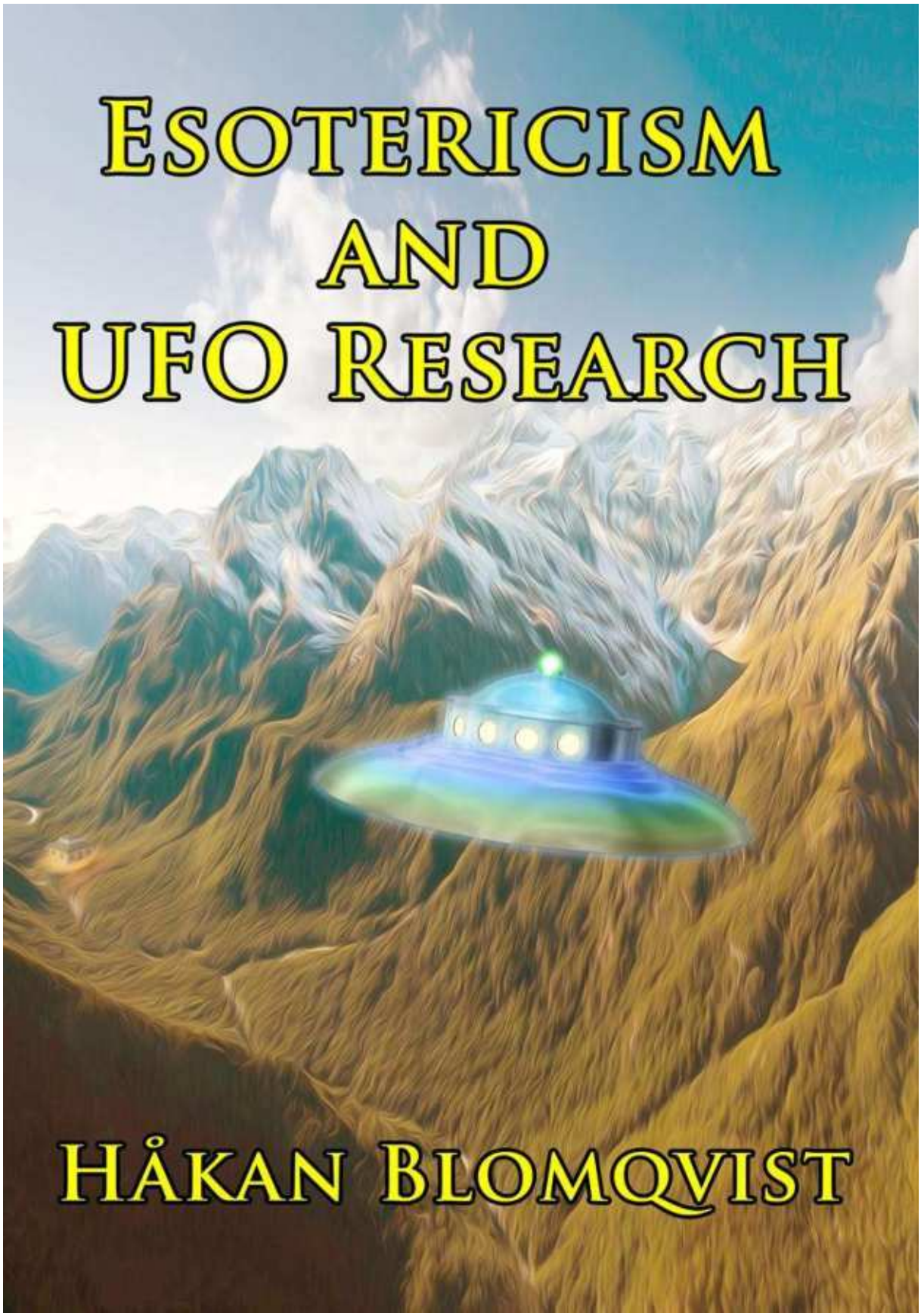
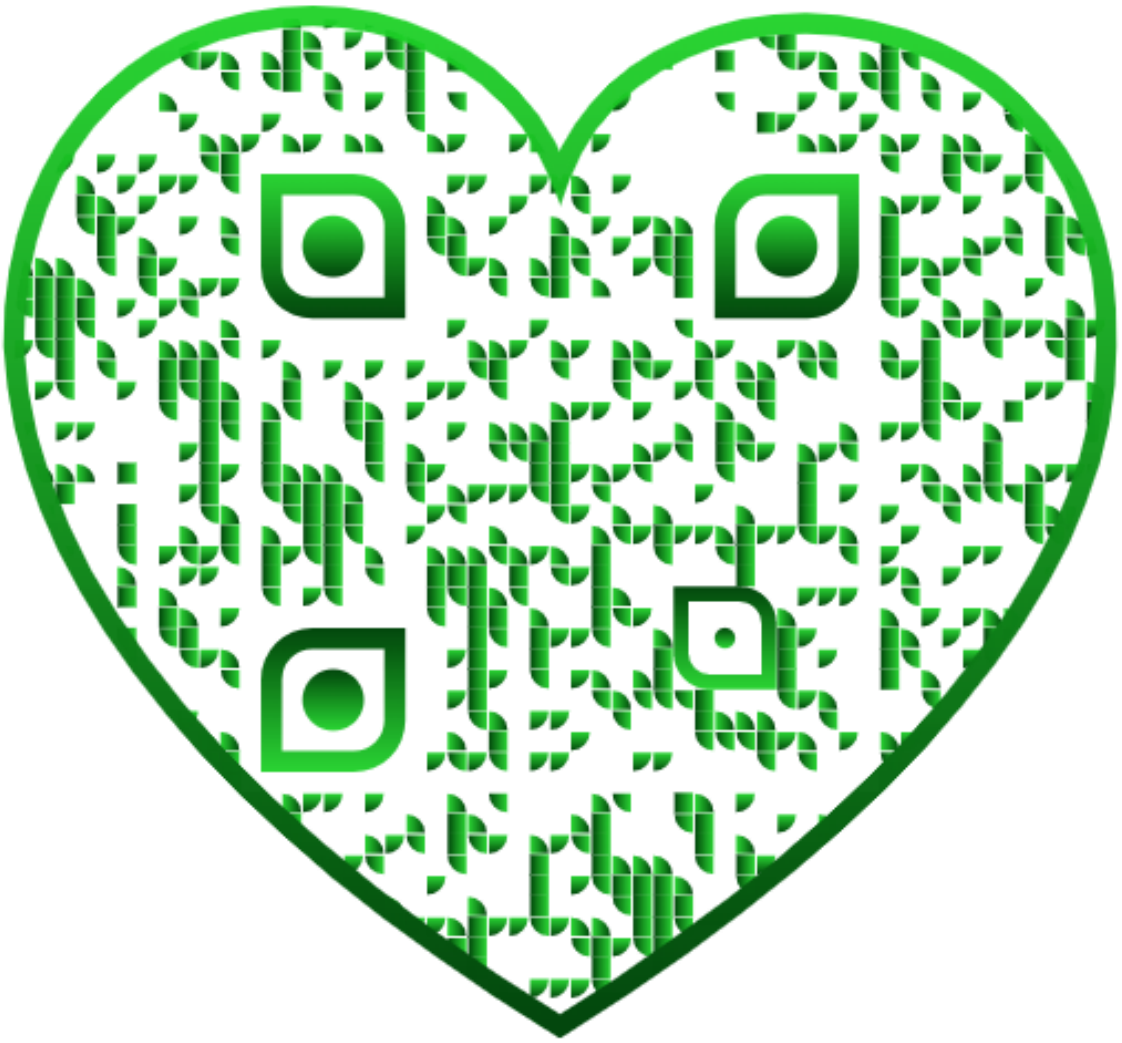

ESOTERICISM
AND
UFO RESEARCH
HÅKAN BLOMQVIST



Håkan Blomqvist

Esotericism and UFO Research

A Selection and Compilation of Blog Entries 2013 – 2017

Örebro, Sweden 2017

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Introduction

In 2013 my book *Gudarna återvänder. Ufo och den esoteriska traditionen* (*Return of the Gods. UFOs and the Esoteric Tradition*) was published. To my knowledge this was the first extensive study of how ideas and assertions in the Esoteric Tradition has influenced the UFO movement, both from a scholarly and esoteric perspective. But it was also an attempt to formulate a variant of the esoteric intervention theory, presented by Jacques Vallee in several books and articles.

As the book was only published in Swedish several of my many friends and UFO research colleagues around the world urged me to make an English translation. About a year ago I did begin translating the manuscript but soon discovered that so much additional interesting data had come my way since 2013 that I abandoned the idea. Instead I decided to publish a compilation of some of the relevant blog entries about UFOs and Esotericism written 2013-2017. This compilation is only a selection and more data can be found on my blog: http://ufoarchives.blogspot.se/

As I have not changed anything in the blog entries there will naturally be much repetition in the compilation. But I hope this study will be of interest and compensate readers who had hoped for a translation om my book. To make reading easier I have arranged the blog entries in seven main headings but they are not in publishing sequence which may in some instances be a bit confusing.

I would like to express my deep gratitude to all friends and research colleagues worldwide who have provided much new data, encouragement and help in several ways.

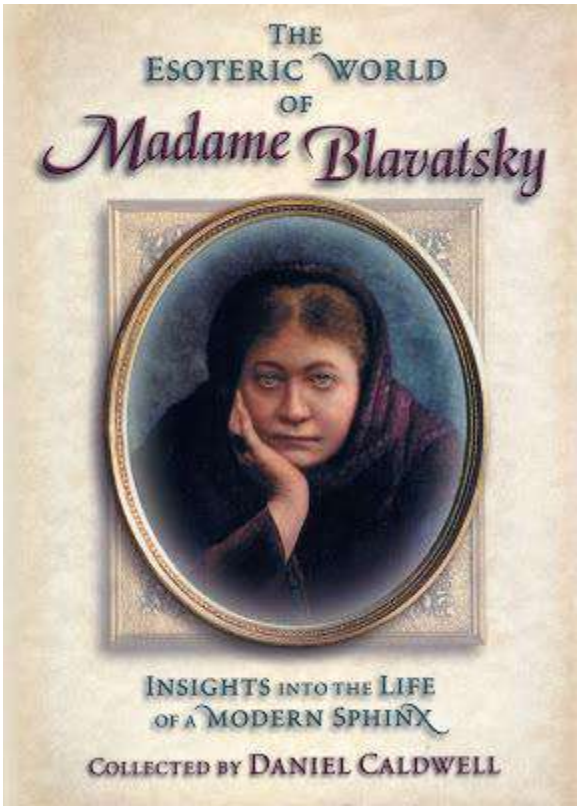
Håkan Blomqvist
Örebro, Sweden
June 2017

1. The Esoteric Tradition

The problems in introducing esotericism

The student or interested reader who for the first time, in books or on the Internet, begin searching for information on esotericism or the Esoteric Tradition will be faced with a plethora of conflicting claims and a seemingly endless stream of fanciful and fantastic messages from "Ascended Masters". Scientifically and philosophically educated students soon realize that the naive platitudes and simple mysticism presented in much of this literature is of little interest, except to scholars of Religion or Cultural History.

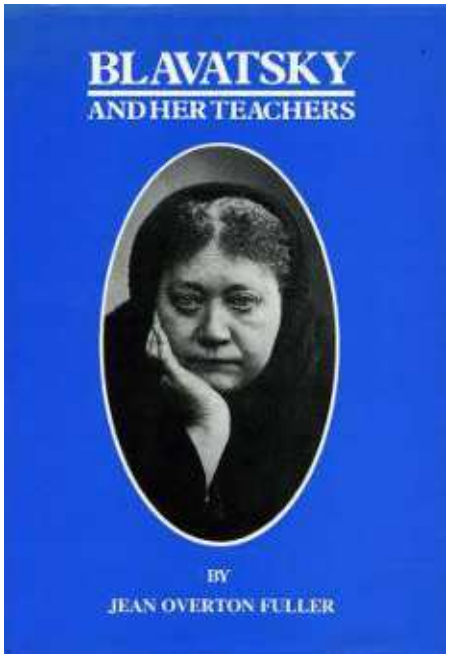
The problem is that hidden in this mass of popular occultism and mysticism there is to be found a treasure trove of knowledge and wisdom of a very different quality. A profound philosophy and Science of the Multiverse that should be of interest to every intellectual humanist and academic scholar looking for a worldview and lifeview that can present relevant and reasonable answers to the deeper existential questions not given by orthodox theology, science or philosophy. Furthermore this Science of the Multiverse or paradigm is a useful tool as a working hypothesis to the investigator of UFO and paranormal phenomena.



A complicating factor, even for those students who have found The Philosopher´s Stone, is the difference in the level or quality of presentation given by different authors. To my knowledge the best and intellectually most articulate introduction to The Ancient Wisdom is written by the Swedish esotericist Henry T. Laurency. In his writings he often laments the

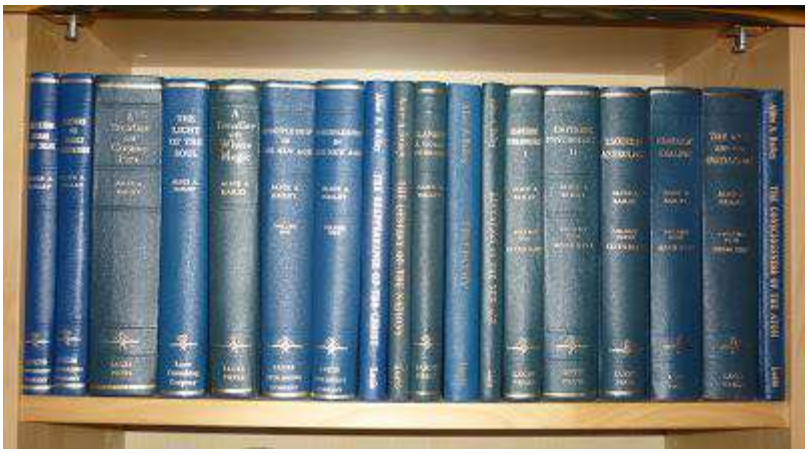
mistakes made when esotericism was first publicly introduced to humanity, beginning in 1875 with *The Theosophical Society*:

" After 1875, esoteric facts have been publicized. But just very few of these facts have yet been put into their right contexts. Loose facts are worthless and too few facts will easily be misleading. It is very deplorable that this "secret knowledge" at its first appearance was given such an abortive presentation… The various theosophical attempts at esoteric world view are incomplete to the extent of being misleading (Sinnett and Judge), or all too one-sided (Leadbeater) to meet the demands of intellectuals for an all-sided mental system. It is true that Blavatsky publicized a great number of esoteric facts, but she did not bother to put them into comprehensible contexts. Her writings (Isis Unveiled and The Secret Doctrine) are certainly gold-mines of facts, more resembling voluminous encyclopaedias, but are largely inaccessible for those who have not acquired a system. Her inability to find a terminology suitable for Western language usage makes it even more difficult to study her writings… The concepts used must be clearly defined. They must be part of Western language and scientific mode of presentation. If you want to give knowledge to people, you must do it in such a manner that they are able to comprehend it. Instead, there was a monstrous mixture of symbolic sayings and unintelligible terminology with Sanskrit words already misunderstood. " (Henry T. Laurency, *Knowledge of Life Two*, online ed. 3.4:1,3,7)



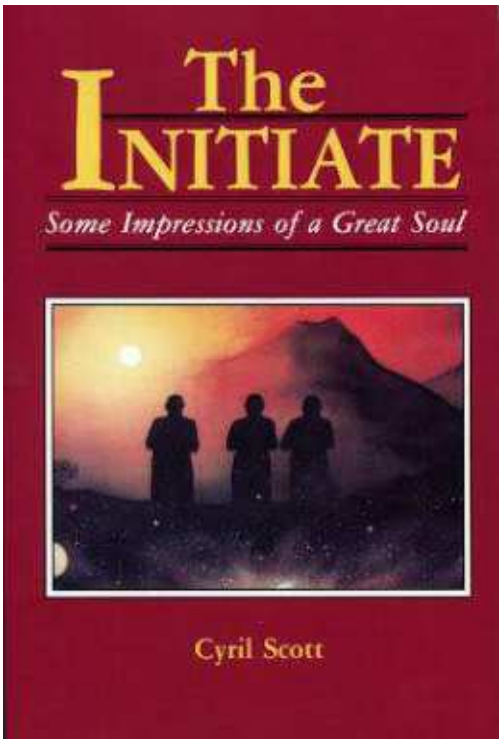
For the novice in esoteric studies it is important to have a clear understanding of the source of this knowledge, to realize who are the actual custodians of the Ancient Wisdom. Although they are far ahead of humanity in general in the evolution of consciousness and belong to the next or fifth kingdom in nature, they are no hazy spooks in the astral world but most of them men and women, presently incarnated in physical bodies working together in a hidden or secret organization that has been given various names in literature; Planetary Hierarchy, Inner Government, White Brotherhood, Elder Brothers, Great White Lodge. The Tibetan adept D.K.

who is the official secretary and organizing contact man of this organization made this statement in one of the books dictated to his amanuensis Alice Bailey: ”We who watch and guide on the inner side, watch with loving care all of you who struggle in the thick of the fray. We are like the General Headquarters Staff who follow the course of the battle from a secure eminence. ”Alice Bailey, *A Treatise of White Magic*, clothbound ed. p. 371).



Some of the books by Alice Bailey

Another important fact to consider is that this organization has since 1775 made plans to reveal part of their knowledge for the benefit of humanity and also decided that from 1875, as a test, disclose the fact of their, hitherto unknown, existence and work on our planet. Eventually they hope to be able to live openly in our society as teachers and guides. To the mainstream intellectual and cultural elite, immersed in and limited by the materialist, reductionist worldview such ideas are anathema or irrational fantasies, unless they have entered the path of the scientific heretic and discovered that there is a Forbidden Science.



In popular occultism the members of the Planetary Guardians have often been presented in unrealistic and ridiculous ways, uttering meaningless platitudes to spiritist mediums and channelers worldwide. The critical and discerning student will immediately notice the difference in intellectual quality between these messages and the teachings presented in esoteric volumes. But we still have to contend with the limited knowledge, ability and idiosyncrasies of the authors in contact with and working together with members of the Planetary Guardians. Especially as the information is not always dictated but ”inspired” in various ways.

Alice Bailey is in this respect an interesting example. Although she physically met and corresponded with her teacher, the Tibetan D.K., her books were dictated clairaudiently or often only inspired where Bailey used her own knowledge and terminology. As she early in life was a Christian missionary many of her books use ideas and expressions from Christianity but with an esoteric explanation. This can be very confusing and frustrating at times, especially to readers with a scientific and critical mind who simply want the facts without Christian symbols or quotes from the Bible.

Alice Bailey

Esotericist Henry T. Laurency makes some critical comments on this problem when reading Alice Bailey: ” Everywhere the former Christian missionary shines through who could never divest her mind from old Christian fictions and who makes this colour her presentation… If A.A.B:’s intention was to meet with approval among Christians by using their terminology, she counteracts this effect by unnecessarily disclosing the import of the symbols and depriving these readers of quite a few cherished illusions and fictions. When A.A.B. speaks it is now the esoterician speaking, now the Christian missionary who knows her Bible.” (*Knowledge of Life Five*, online ed. 7:2, 39). This comment is not made to belittle the tremendous work done by Bailey but simply to explain the problems encountered by the

teachers. The Tibetan is very well aware of these shortcomings regarding his amanuensis and also that a new and more adequate terminology is badly needed in esotericism.

The teachers belonging to the Planetary Guardians I have sometimes, in a humorous mode, referred to as the Higher Intelligence Agency (HIA). Theosophist Henry Steel Olcott, who knew several of them personally often called them “the boys”. This attitude can be a useful antidote when confronted with the often ridiculously devotional literature attributed to the adepts. There is a quote regarding the lives of ”Masters” in Alice Bailey´s book *The Externalisation of the Hierarchy*, that gives a good perspective of this issue: ”They will stand forth as living examples of goodwill, of true love, of intelligent applied wisdom, of high good nature and humour, and of normalcy. They may indeed be so normal that recognition of what They are may escape notice… I would here remind you that many of the Masters are married and have raised families". (p. 699, clothbound ed.)

Referring to the Planetary Guardians as the Higher Intelligence Agency is in several respects an appropriate description as their work in many ways resembles the activities of the global Intelligence organizations. The Elder Brothers have their "safe houses" and are the custodians of an inaccessible library, archive and museum where the real history of our planet of sorrow can be studied. Possibly they also have a secret Vimana technology at their disposal. But most important of all, their work is a constant fight for the good, the true and the beautiful.

What I have been trying to say

In March 2009 I started this blog in Swedish and changed to the English language in March 2013. During the first four years much new data on the history of the Swedish UFO movement, close encounter and contact cases was presented. This was combined with news from UFO-Sweden and AFU. In 2013 I presented a position statement on the blog and my latest book was also published: *Gudarna återvänder. Ufo och den esoteriska traditionen* (Return of the Gods. UFOs and the Esoteric Tradition).

Since 2013 I have increasingly focused on studies of the Esoteric Tradition as a valid theory or paradigm in relation to investigation of UFO, Fortean and paranormal phenomena. Esotericism as presented primarely by Helena Blavatsky, Charles Leadbeater, Alice Bailey and Henry T. Laurency. Simply because in my view these authors represent the most interesting, scholarly and intellectual efforts to formulate esotericism as a science of the multiverse. A worldview that could be accepted as a working hypothesis by critical and scientifically minded scholars and researchers.

Helena Petrovna Blavatsky 1831-1891

I am of course aware of that by presenting myself as an esotericist among mainstream scientific ufologists is regarded by many as intellectual harakiri or irrational hereticism. But my objective has never been to appear as ufologically correct but simply to find the truth. In this respect I adhere to the motto of Riley Crabb, for many years director of *Borderland Sciences research Foundation* (BSRF): "If I have one goal in life it is an uncompromising search for the Truth, whatever that might be, and wherever it may lead."

Riley Crabb 1913-1994

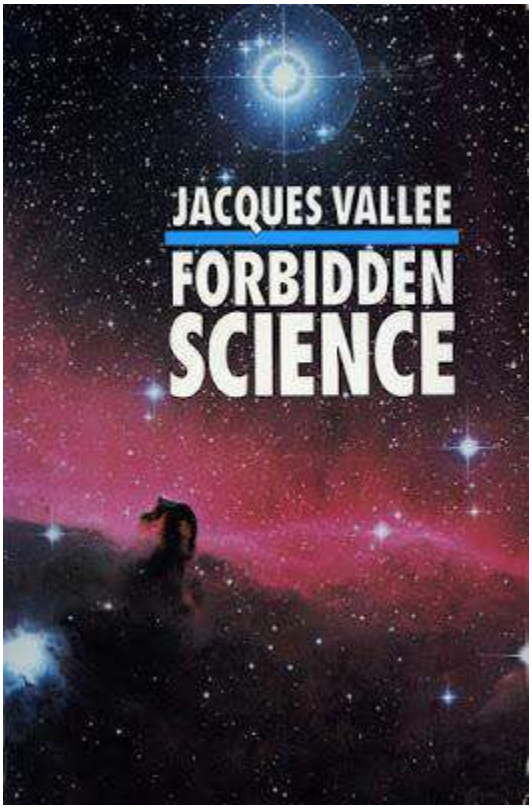
There are now so many blog posts where I have presented the esoteric interpretation of various UFO and paranormal phenomena including the contactees of the 1950s that I find further blogging on this theme not very meaningful. It would simply be repeating the same message with new data. Instead I will concentrate on news on our AFU website. If and when I find new and interesting data relating to UFOs and esotericism I will present them on this blog.

So what have I essentially been trying to say in my books, articles and blog? Here is a brief summary of my basic points:

UFO and paranormal phenomena challenges the materialist, reductionist paradigm
Most serious field investigators who have spent years documenting UFO, Fortean and paranormal phenomena sooner or later come to a point where they start asking themselves the basic question: what are the implications of all these phenomena? There are of course ufologists and Forteans who gather cases like stamp collectors, without bothering about paradigm issues or the scientific and philosophical challenges implied by the phenomena. But for investigators with a scholarly or intellectual approach the various phenomena are usually the starting point of a life long search for the deeper existential questions.

The field investigator of UFO, Fortean and paranormal phenomena who after years of study and with a mass of empirical data realizes that the reductionist/materialist worldview is untenable and a new paradigm or theory encompassing a multiverse must be formulated, face the dilemma of finding a reasonable and intellectually acceptable alternative working

hypothesis. There is no ontology in ufology as Jacques Vallee said in a recent speech. When faced with all the data on well documented cases of UFO, Fortean and paranormal phenomena most mainstream scientists retire into a materialist, reductionist cul-de-sac and simply deny the data. There are a few exceptions, researchers who become the cultural heretics of our time entering the domain of the Forbidden Science.



Esotericism as a working hypothesis for a science of the multiverse

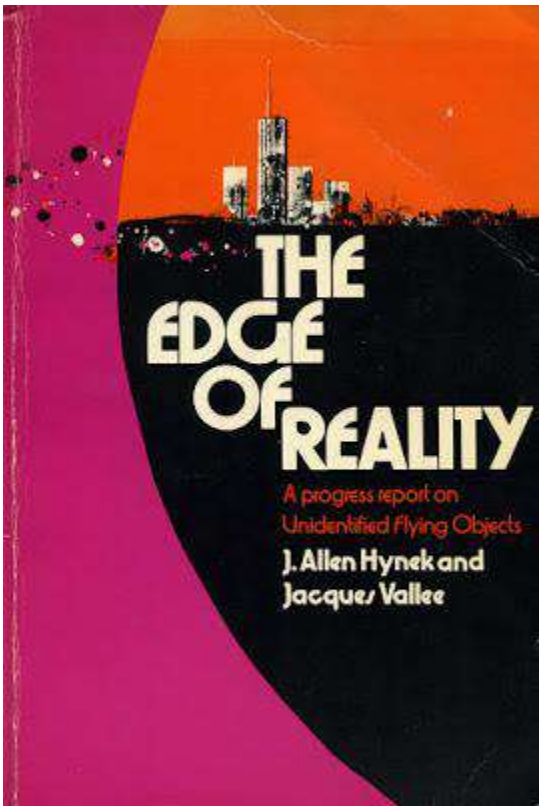
Neither reductionist materialism nor orthodox religion has any tenable answers when faced with UFO and paranormal phenomena which clearly indicate a multiverse reality. If there is a multiverse inhabited by various sentient beings of different evolution and intelligence there must also be a science of the multiverse. Which implies that it is reasonable to assume the existence of "scientists" of the multiverse or custodians of knowledge not discovered by mainstream science. This is the position maintained by The Esoteric Tradition or The Ancient Wisdom. I have found the esoteric worldview formulated by a.o. Helena Blavatsky, Charles Leadbeater, Alice Bailey and Henry T. Laurency the intellectually most interesting alternative paradigm to be used as a working hypothesis when dealing with UFO and paranormal phenomena. It represents a third way worldview between materialism och religion.

Alice Bailey 1880-1949

The multiverse theory is today presented from different scientific disciplines; physics, astronomy, psychology, parapsychology and since the 1970s it has been a prominent hypothesis among ufologists and Forteans (John A. Keel, Jacques Vallee, Allen Hynek). This is an interesting cultural phenomenon. A sort of re-enchantment of the world advocated by scientists and scholars (instead of disenchantment), to use the terminology of sociologist Max Weber. But as John Keel so aptly remarked this is "mapping a very old country". A country for centuries studied in the Esoteric Tradition. Academic and scholarly interest in this heretic and forbidden science has seen a remarkable renaissance during the last decades. It has been realized that the Esoteric Tradition can be regarded as the third intellectual force or pillar in cultural history alongside religion and science.

A detailed taxonomy of multiverse entities and phenomena

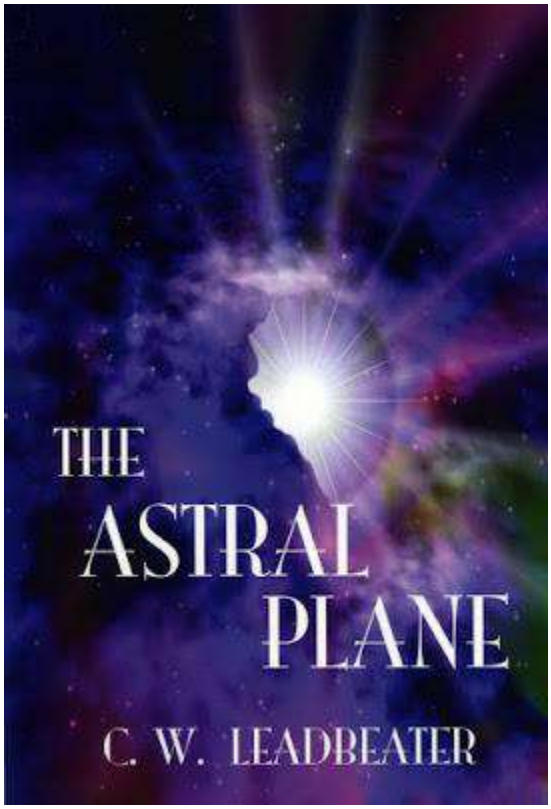
The writings of Jacques Vallee and John Keel made mainstream ufologists aware of the close resemblance between some UFO entities and the devas, nature spirits and elementals described in folklore and religion. According to the esoteric tradition devas and nature spirits are a parallell evolution to man living at different levels of the multiverse. In the coming centuries we will, according to the esoteric tradition, become more conscious of each others existence and be able to co-operate. The reappearance of *The Fairy Investigation Society* is an interesting cultural phenomenon pointing in this direction.



Symbolic painting of devas at Norrköping Public Library. The three goddesses in Greek mythology: Clotho, Lachesis, Atropos

A very fascinating and promising prophecy in esoteric literature is that within a hundred years we will be able to photograph and film phenomena of the etheric world and other parts of the multiverse. If true that would be the definite end of materialism as a mainstream academic worldview as we would have definite, empirical evidence that we live in a multiverse. To

field investigators of UFO and paranormal phenomena it would open up a totally new world of entities and phenomena. *The Astral Plane* (1895) by Charles Leadbeater is, in my view, the most comprehensive and detailed taxonomy of non-human entities and phenomena from the multiverse perspective of the Esoteric Tradition. But also the books by Geoffrey Hodson can be studied in this respect.



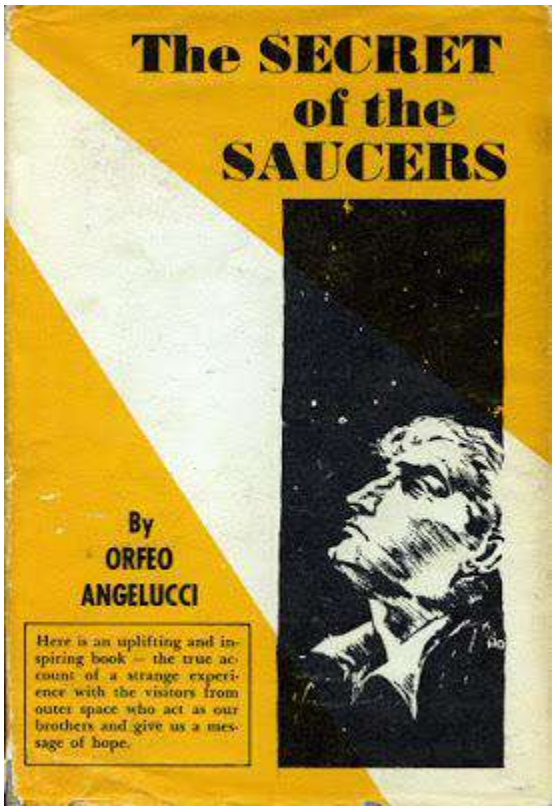
The esoteric intervention theory

Perhaps the most controversial part of my writings is a variation of Jacques Vallee´s esoteric intervention theory. I have advanced the theory that some of the physical contactees of the 1950s were involved in a cultural influence test. An experiment implemented by a group of benevolent aliens, earth based or extraterrestrial, a group with access to "vimana" technology. This test was done in co-operation with the Higher Intelligence Agency, the custodians of the ancient wisdom, using a new type of phenomena as attraction as they used spiritualist phenomena in connection with the founding of the *Theosophical Society* in 1875.

A brief summary of my arguments for seriously considering this theory follows:

1. Many years of investigating and documenting physical contact cases have convinced me that some individuals (very few) have actually met and communicated with "aliens" from somewhere.
2. In spite of their faults and personality idiosyncrasies there is circumstantial evidence that the following contactees were involved in a cultural and psychological test: George Adamski, Orfeo Angelucci, Daniel Fry, George Van Tassel, Howard Menger.

3. The contact experiences of journalist Paul M. Vest indicates that the test was a carefully orchestrated plan by this benevolent group.
4. The message or information presented to these contactees is a somewhat simplified version of the Esoteric Tradition with basic ideas such as: a multiverse reality, reincarnation, universal laws for the evolution of consciousness, Earth a quarantined or "prison planet", man not alone in the universe etc. In order to detect and understand the similarity in ideas between the contactee messages and esotericism a thorough acquaintance with the works of Helena Blavatsky and Alice Bailey is required. Few ufologists have this background.
5. The "hidden hand" similarities between the outbreak of spiritistic phenomena in the 19th century and UFO phenomena in the 1940s and 50s. In the Esoteric Tradition this hidden hand is the planetary guardians, the custodians of the Ancient Wisdom (scientists of the multiverse) using "phenomena" to expand the worldview and consciousness of man, a form of education through astonishment.
6. The assertion, in the 1930s and 40s, by Alice Bailey´s teacher the Tibetan D.K. that "extraplanetary beings "stand ready to intervene" and "offer their help at this time".


The SECRET of the SAUCERS
By
ORFEO
ANGELUCCI
Here is an uplifting and inspiring book — the true account of a strange experience with the visitors from outer space who act as our brothers and give us a message of hope.

I have often commented and speculated on the future of ufology and investigation of paranormal phenomena. Today this type of research is a form of cultural luxury as the world situation is very unstable with wars, terrorism, organized crime, robber capitalism, social and political unrest and a general brutalization and breakdown of culture and society. The naive UFO and new age enthusiast ask why don´t the space people or planetary guardians come out openly to create a peaceful world? I believe the best answer to this question was formulated by the "Venusian" Bill in his conversation with journalist Paul M. Vest: "Upon your earth the

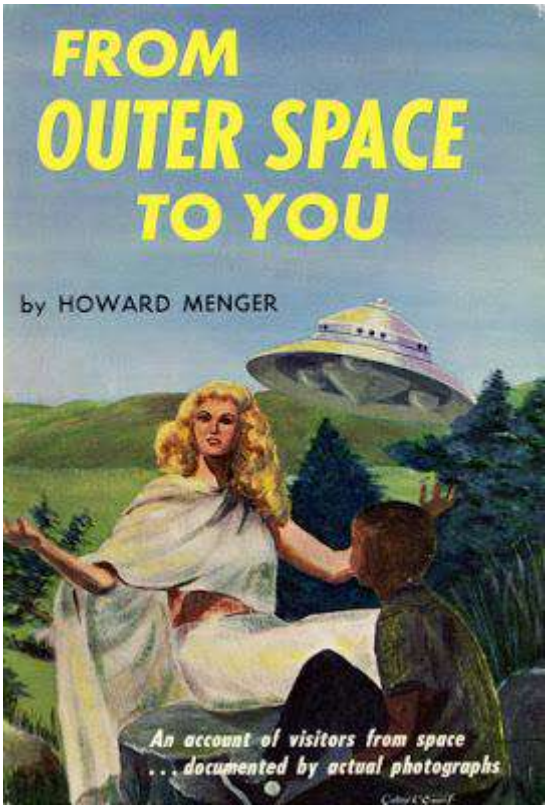
mere colour of one´s skin - a slight difference of religious belief - merely belonging to a different race or country - in fact the most trivial deviations precipitate animalistic belligerencies, hideous brutalities and the bloody slaughter of millions of your fellow creatures. Can you then truly be surprised when I tell you the the beings of certain other worlds view earth as earthlings might look upon a den of deadly serpents stinging each other to death."

Paul M. Vest

If the world situation stabilize and we avoid another world war we can expect a continuing "externalisation of the Hierarchy" as it is called in esotericism. Perhaps some new type of "phenomena", revolutionary discoveries in science and certainly some emissary from or individual associated with the planetary guardians or Higher Intelligence Agency giving a new and scientifically updated version of The Ancient Wisdom, the science of the multiverse.

This hopeful and benevolent "conspiracy theory" was beautifully formulated by Connie Menger, wife of Howard Menger in her "Briefing" in *From Outer Space to You* (p. 7-8): "Let us assume that there is on this planet a group of scientifically minded and spiritually dedicated men and women who are working to accomplish this great task (the spiritual renaissance of all people on the planet). And, let us further assume that they have already established contacts with equally dedicated people of other planets. To continue their work and remain effective, they must of necessity remain behind the scenes. However, they can, in the interest of humanity in general, send out hints as to what will take place in the near future. Perhaps they send out scouts to make personal contacts for the specific reason of determining the reactions of every-day people. Perhaps it is done as a "smoke screen" to temporarily keep secret the real work which is going on until such time that the people are prepared to meet this new era with many changes it will bring...Then there are the personal contact stories, some of which are authentic, and which have been established for study purposes and for keeping alive a story

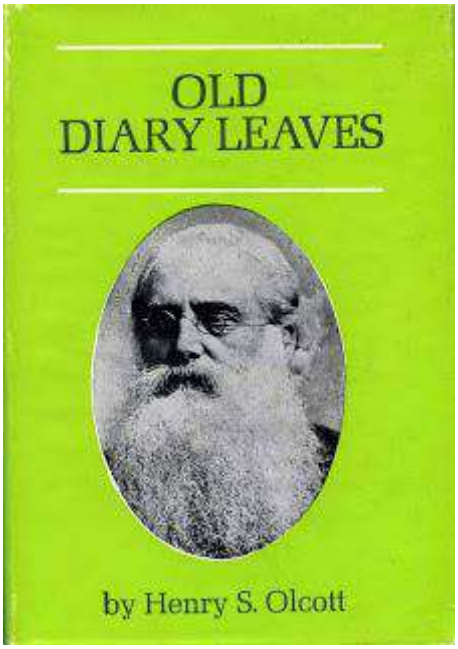
which must eventually be brought before all people. If given in small doses, the general acceptance will be made over a period of time, and will take place almost naturally. Let us imagine, then, that this great work is being carried on by a universal group of men and women..."



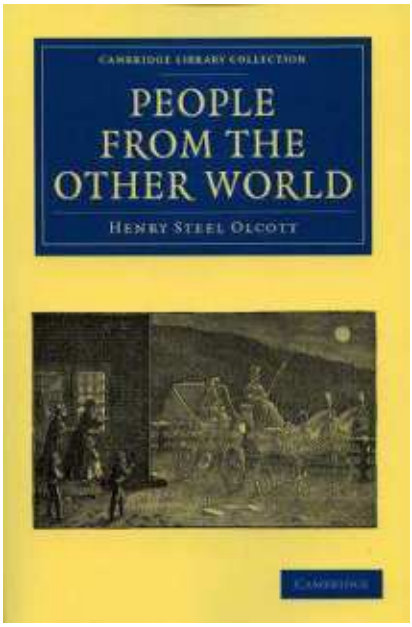
There have been several friends and correspondents who have urged me to make en English translation of my latest book *Gudarna återvänder. Ufo och den esoteriska traditionen* (Return of the Gods. UFOs and the Esoteric Tradition). Maybe I will in time, but readers who wish to study my theories and data in more detail can follow the links to different blog posts or search for key words in the upper left corner of the blog.

Henry Steel Olcott and phenomena

For a few weeks I have immersed myself in the fascinating diaries of Henry Steel Olcott, one of the founders and the first president of the Theosophical Society. His classic *Old Diary Leaves* in six volumes are a treasure trove of paranormal phenomena. I have often advised UFO collegues to study the writings of the first generation Theosophists and compare them with the contactee literature. Ufologists will be surprised to find the same type of phenomena in both genres. Theosophy is contactee experiences minus the saucers. And a good start is the first volume of Olcott´s *Old Diary Leaves*, covering the period 1874-1878.



Henry Steel Olcott (1832-1907) was a lawyer, journalist and a pioneer in psychical research. He spent twelve weeks in 1874 investigating the materialization phenomena of the famous Eddy brothers in Chittenden, Vermont. This was eight years before the foundation of the Society for Psychical Research in London 1882. Olcott documented his research in a massive 492 pages opus, *People From the Other World* (1875).



Present day Theosophists reading *Old Diary Leaves* will probably be both surprised and chocked by the often very critical comments on Helena Petrovna Blavatsky and her character in the diaries. This is definitely no hagiography of the famous H. P. B. as she liked to be called. Olcott is unusually candid regarding both her faults and merits. Listen to this quote on Blavatsky´s character, which one would rather expect from sceptical hardliners: "So fitful, so capricious, so unreliable, so exacting, so tempestuous as to call for heroic forbearance and self-control if one would live and work with her in an unselfish spirit". (p. 50) And Olcott gives several examples of these less admirable traits in his diary. Of course he also gives many examples of the very good sides of Blavatsky.

But what made this rather critical investigator of the paranormal endure living with Blavatsky and becoming her foremost co-worker? A large part of the answer is obviously - phenomena. His diaries are filled with all the various types of psychic experiences and phenomena he encountered both together with Blavatsky and alone. We can follow his thoughts and doubts about what is happening. But there was one particular early experience that was a sort of turning point in his Theosophical career. It occured in New York City 1877.

"Our evening's work on Isis was finished, I had bade goodnight to HPB, retired to my own room, closed the door as usual, sat me down to read and smoke, and was soon absorbed in my book. All at once, as I read with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head cloth or turban of amber-striped fabric, hand-embroidered in yellow floss silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears...the Presence was seated in the other chair beyond the table. He told me he had come at the crisis when I needed him, that my actions had brought me to this point, that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind...Suddenly the thought came into my mind: "What if this be but hallucination; what if HPB has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here, something that I might handle after he is gone!" The Master smiled kindly as if reading my thought, untwisted the fehta [turban] from his head, benignantly saluted me in farewell and was gone: his chair was empty; I was

alone with my emotions! Not quite alone, though, for on the table lay the embroidered head cloth."

In his diaries Olcott relates how he later several times met this man in India, sometimes together with other members of the Theosophical Society. But it was this exceptional experience that made him decide to devote his life to Theosophy. To his very sceptical friend Mr. A.O. Hume he tried to explain his decision in a letter September 30th, 1881: "... I would never have taken anybody´s evidence to so astounding a claim as the existence of the Brothers, but required personal experience before I would head the new movement... I got that proof in due time".

The striking resemblance between these early experiences by the first generation Theosophists and the contact claims of George Van Tassel, Howard Menger, Orfeo Angelucci, Paul M. Vest and many others should in my view be further investigated. Very little research has been done in this direction.

Paranormal phenomena and the paradigm problem

Allen Hynek, *Flying Saucer Review* editor Gordon Creighton and Swedish ufologist Sven Schalin adopted Anthroposophy as their worldview, *Fate magazine* editor Ray Palmer championed the teachings of the channeled "Bible" *Oahspe*, Finnish ufologist Joel Rehnström is a representative of *The Urantia Foundation*, Swedish publisher and new age activist Edith Nicolaisen was very influenced by Max Heindel, founder of *Rosicrucian Fellowship*, psychiatrist Dr. Nils-Olof Jacobsson, author of *Life After Death* and student of paranormal phenomena is an advocate of Danish mystic Martinus, as are several others in the UFO movement. The worldview or personal philosophy of individuals involved in UFO and paranormal research provides an interesting cultural and sociological study in itself.

Witnesses to UFO and paranormal phenomena and investigators of these observations share a common problem. From different perspectives and experiences both groups sooner or later come to realize that the mainstream materialist, reductionist worldview or paradigm becomes untenable when faced with the large quantity of well documented, unexplained empirical data. A natural reaction to this heureka moment is interpreting the phenomena in the light of the religious or metaphysical cultural frame of reference inherited from birth. The other alternative is entering an ardous existential journey in the jungle of conflicting philosophies and teachings, trying to find a worldview making sense of the unknown phenomena.

Let me present this problem from the viewpiont of two very different individuals, UFO witness Peggy Robert och journalist and UFO investigator John Keel. In September 1973 Peggy Robert had a close encounter with a oscillating, saucer-shaped craft. She noticed entities moving back and forth behind windows. This UFO observation became a turning

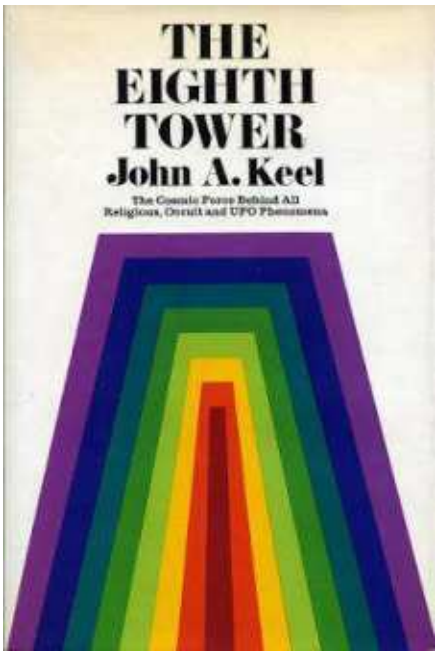
point in the life of Peggy Robert. Before this happened she described herself as a typical ego tripping materialist basically interested in expensive clothes, jewellery, cars and the good life. "Now I knew there was something else in other dimensions, life that is different and more evolved... After this contact with the UFO I couldn´t accept Christianity as presented in the churches. Now I started an intensive period of searching." Peggy contacted many alternative religious and spiritual groups. She went to India to meet the Indian guru Sai Baba and for a time found inner peace with his teachings. Back in Sweden she studied alternative medicine,.Reflexology, Acupressure and nutrition.

Peggy Robert

After a lifetime of travel, field investigation and study of UFO, Fortean and paranormal phenomena John Keel reached the conclusion shared by many researchers into these areas: we live in a multiverse inhabited by a variety of diverse intelligences. This discovery changed his outlook on life and his continuing search. In the classic *Operation Trojan Horse* (1970), he wrote: "Previous to all this I was a typical hard-boiled skeptic. I sneered at the occult. I had once published a book, Jadoo, which denigrated the mystical legends of the Orient… But my experiences over the past few years have changed both me and my outlook, just as similar experiences haved changed so many others. I have stood on many a winding hilltop staring in amazement at the multicoloured objects cavorting about the night skies. I have dealt with thousands of honest, sincere witnesses by mail, phone and in person. My skepticism has melted away, and I have turned from science to philosophy in my search for the elusive truth".

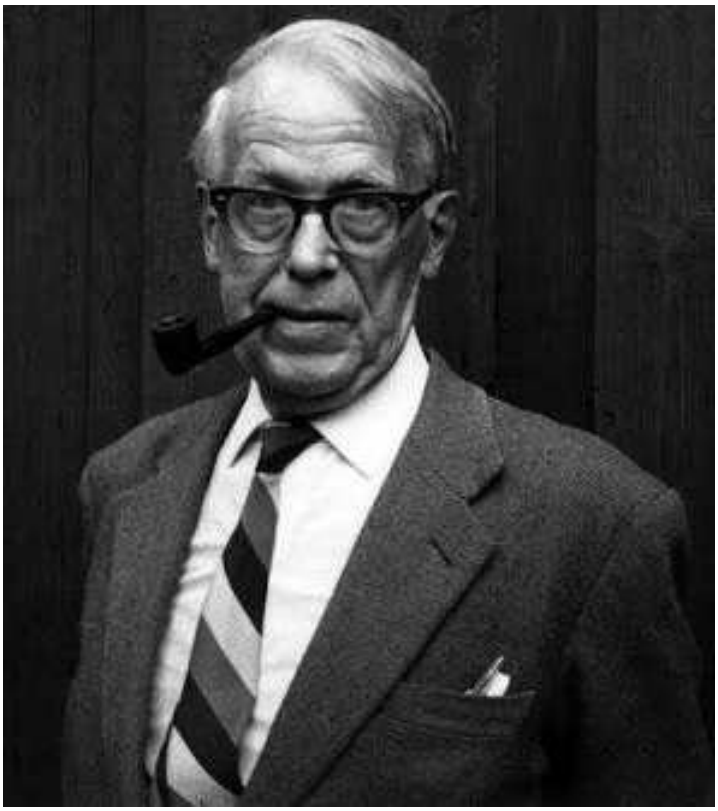
John Keel and girlfriend during a visit to Sweden 1976

Neither Peggy Robert nor John Keel evidently found ”the elusive truth”, a tenable philosophy, worldview or paradigm that could replace materialist reductionism. But John Keel sensed the direction research was going. In his last book, *The Eighth Tower* (1975), he wrote: "Today many scientific disciplines are moving in the same direction, not realizing they are mapping a very old country. In a few years, perhaps even in our own lifetime, all sciences will suddenly converge at a single point, and the mysteries of the superspectrum will unravel in our hands."



Many UFO witnesses and investigators have crossed the borderline into the multiverse by accepting some alternative philosophy, teaching or guru as their new worldview. And here comes the tricky part. They are mostly exclusive and present very different ”facts” regarding reality. Here is a short list of options: Anthroposophy, Gurdjieff, Urantia, Sai Baba, Bahai, Edgar Cayce, Swedenborg, Maurice Doreal, Richard Kieninger, Sture Johansson, AMORC, Nicholas Roerich, I Am Movement, Martinus, Theosophy, Scientology, Spiritualism, Aetherius Society, René Guenon, Alice Bailey, Meher Baba, Oahspe, Subud, Eckankar, Bo Yin Ra, Lobsang Rampa, Rosicrucian Fellowship, Sri Chinmoy, Benjamin Creme ….. The list could go on and on with hundreds of groups and teachers.

I have the deepest sympathy for research collegues and friends who refrain from theories and when encountering some of the more devoted adherents of these worldviews, who have found ”The Truth”, simply refuse to even consider their opinions or take some time to study the teachings. After many years of studying various spiritual teachings and worldviews my reaction in 1986-87 was rather similar. I was simply fed up with all the irrational and inhuman ideas encountered in different groups and organizations Disappointed with what I experienced in the spiritual underground I abandoned my spiritual quest in 1986 and for a couple of years became active within the Swedish Humanist movement, *Humanisterna*. During these years I was a harsh critic of various New Age ideologies. It was a consistent and necessary psychological reaction in my life even though, in culture radical zeal, as secular humanist, I threw out the baby with the bathwater. I never climbed so far out on a limb though as K. Gösta Rehn, the Swedish UFO research pioneer. His assessment of the theories of John Keel and Jacques Vallee was ”a terrible blind alley”.



K. Gösta Rehn

If there is a multiverse inhabited by various sentient beings of different evolution and intelligence there must also be a science of the multiverse. Which implies that it is reasonable to assume the existence of "scientists" of the multiverse or custodians of knowledge not discovered by mainstream science. This is the position maintained by The Esoteric Tradition or The Ancient Wisdom.
Readers of my blog, books and articles are aware of that I regard myself as an esotericist in the Blavatsky, Bailey, Laurency tradition and advocate the Esoteric Tradition as a valid alternative working hypothesis in researching UFO and paranormal phenomena. With what I have presented above is this a reasonable and intellectually tenable position?

Helena Petrovna Blavatsky

For me to accept, as a hypothesis, a multiverse worldview or philosophy the following demands must be met:

The basic scientific, ontological and epistemological issues and problems must be addressed in a rational and intellectual manner, not by obscure mysticism.

The worldview is presented as facts and a science of the multiverse.

The language and terminology must appeal to scholars and researchers.

New empirical data indicating a multiverse can be interpreted and understood within the worldview.

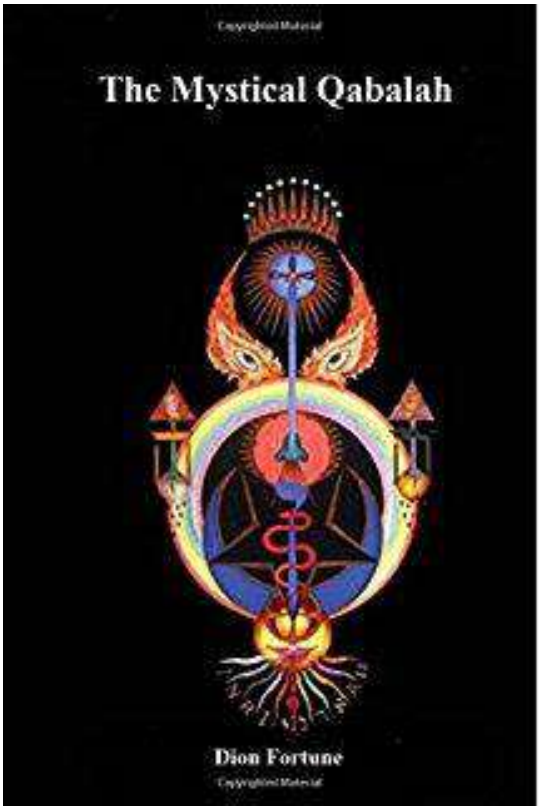
The ethical message is a combination of humanism, goodwill and idealism.

These demands I have found reasonably met in the Esoteric Tradition as represented by Helena Blavatsky, Alice Bailey and Henry T. Laurency. There are of course statements in these teachings which I find problematic but the basic philosophy is in my view of an intellectual quality unsurpassed.

In the recently released documentary *Ghost Rockets* my UFO-Sweden collegue and friend Clas Svahn adress the paradigm problem with this excellent quote: "To believe is one thing, To know is something entirely different". The most important thing to realize for any researcher with intellectual integrity, proposing a new theory, paradigm or working hypothesis is - it may be wrong. This of course also goes for the multiverse worldview of esotericism. But after 45+ years of research and study I have found no worldview that can challenge the Esoteric Tradition. History will prove or disprove if this really is the Ancient Wisdom.

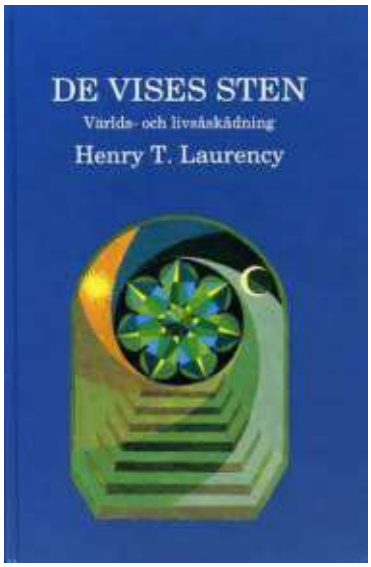
Esotericism for Dummies

During my student years at Stockholm University in the 1970s I did a rather extensive study of the Kabbalah, resulting in a short thesis on the early Merkabah mysticism, presented at the History of Religion department. As an addition to my academic studies I also read every book I could find on the Kabbalah, written by various exponents of the Western Mystery Tradition, authors such as Dion Fortune, Gareth Knight, W.E. Butler, A.E.Waite a.o.



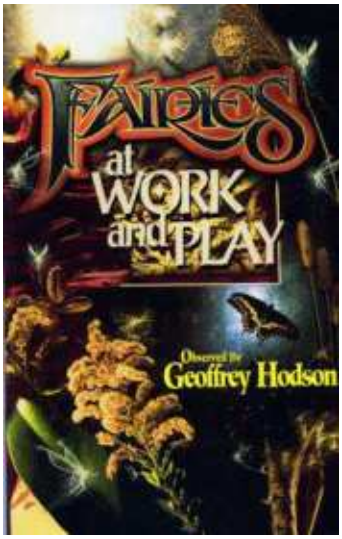
On July 29, 1975 I recorded a fascinating dream in my diary. I found myself in an antiquarian bookshop in Stockholm. Perusing the Esoterica shelves I noted a small volume with the title *For One Penny Kabbalah*. A sort of easy to understand primer or in todays language, Kabbalah for Dummies. I bought the book of course. This dream reminds me of the difficulty in suggesting books on Esotericism for those who are not familiar with the subject. As I often refer to the Esoteric Tradition and Esotericism on my blog, readers now and then ask for guidance in finding literature for beginners.

Unfortunately I must confess that I have not found any book I can, without reservations, recommend as a beginners guide to Esotericism. Much useful information can be found in the early Theosophical (Adyar) literature although somewhat outmoded and not always accurate in detail, as it was the first public attempt to explain esotericism. The many books written by Alice Bailey, amanuencis for the Tibetan adept D.K., are a treasure trove of esoteric information but most of them are too difficult for the beginner as they are written for the advanced student. The best introduction to esotericism so far published on this planet are the books by the Swedish esotericist Henry T. Laurency: *The Philosopher´s Stone* and *Knowledge of Reality*. They appeal primarily to scholars, intellectuals and philosophers. But there is still no introduction to esotericism especially aimed at the strictly empirical scientist who demand well documented empirical data supporting the esoteric worldview. There are indications that this will be the next project implemented by the planetary guardians.



If you are satisfied with the prevalent materialist, reductionist worldview or adhere to some orthodox theology, of whatever religion, stop reading here as esotericism will for you only be intrepreted as irrational fantasies or dangerous hereticism. Better then to return to the safe world of mainstream science and the secure embrace of your church. But for the critical but open minded seeker this very short Esotericism for Dummies, with some relevant quotes and literary references, may be of help in discovering the philosopher´s stone.

Because of personal experiences, years of study and investigation of UFO and paranormal phenomena or simply by gazing at the night sky pondering and contemplating the greatest enigma of them all – the existence of consciousness in the universe – you have been convinced that ”there are more things in heaven and earth than are dreamt of in your philosophy”. As a corollary to this heureka moment you have also come to understand that we live in a multiverse of sentient beings and energies that humanity on this planet are not normally aware of.



If there is a multiverse inhabited by various sentient beings of different evolution and intelligence there must also be a science of the multiverse. Which implies that it is reasonable to assume the existence of "scientists" of the multiverse or custodians of knowledge so far not discovered by mainstream science. Now you have arrived at the fundamentals of The Esoteric

Tradition or The Ancient Wisdom. Standing before the portal you may open the door to a new world. But tread lightly, with care and common sense, because this is dangerous territory where it is very easy to get lost.
A stumbling block is how to discover and define esotericism? Can any teachings be regarded as esotericism simply because the proponents of some author or mystery school use this term? Is the writings of Rudolf Steiner, Martinus, René Guenon, Krishnamurti, Elisabeth Clare Prophet, Helena Roerich a.o. to be regarded as esotericism? How do you know that what I define as esotericism is real knowledge of the multiverse? The simple answer is, you don´t, as you can´t verify the information given. You can only rely on your own knowledge, experience and common sense in answering this question.

For the open minded scholar studying esotericism the advice by Henry T. Laurency should be remembered to keep a psychological balance and intellectual integrity: “Even if by thorough study you are however much convinced that the hylozoic system agrees with reality, yet you must view it as a working hypothesis... This principled attitude is necessary to avoid all manifestations of dogmatism, fanaticism, and intolerance." (Henry T. Laurency, *Knowledge of Life Four*, 1995, online ed. p. 29-30). This is also the position recommended by the Tibetan, D.K., in the books written by Alice Bailey: "Our attitude should be that of reasonably enquiry and our interest that of the investigating philosopher, willing to accept a hypothesis on the basis of its possibility... Those open minded investigators who are willing to accept its fundamentals as a working hypothesis until these are demonstrated to be erroneous. They will be frankly agnostic..." (Alice Bailey, *A Treatise on White Magic*, 1971 (orig. 1934, pp 6, 32).

Esotericism is the science of the multiverse, the knowledge of reality offered mankind by individuals belonging to the next or fifth kingdom in nature, our future in evolution. It is not some vague form of mysticism but as exact as any academic discipline.
”It is necessary to assert with vigour that esoterics is a summary of the facts which mankind has received from the planetary hierarchy and which are beyond the range of what is possible for human beings to ascertain.” (Henry T. Laurency, *Knowledge of Life Three*, 17.1:4 online ed).
”Esotericism is not in any way of a mystical and vague nature. It is a science – essentially the science of the soul of all things – and has its own terminology, experiments, deductions and laws.” (Alice Bailey, *Education in the New Age*, p. 64)

Alice Bailey

Terminology is still a great problem in esotericism as anyone can acertain reading Theosophical classics as well as Alice Bailey. Much confusion exists as terms are used which are not clearly defined and with different meaning in various esoteric books. Bailey´s teacher D.K. often commented on this issue: ”A new and deeper esoteric terminology is badly needed.” (Alice Bailey, *Telepathy*, p. 131). The Swedish esotericist Henry T. Laurency has made a commendable effort introducing a new and better terminology in his works. But he as well as Bailey still use the word planetary hierarchy as the name for the organization of adepts on earth guiding our evolution. Personally I prefer the term planetary guardians or the more iconoclastic Higher Intelligence Agency (HIA). Neither does the term master appeal to me as it immediately is associated with religion. Adept or teacher is preferable as most adepts are living in physical bodies on earth and appear very ”normal” in all respects.
"They will stand forth as living examples of goodwill, of true love, of intelligent applied wisdom, of high good nature and humour, and of normalcy. They may indeed be so normal that recognition of what they are may escape notice.. I would here remind you that many of the Masters are married and have raised families." (Bailey, *The Externalisation of the Hierarchy*, p. 699).

Esotericism is not to be confused with the mysticism of Swedenborg, Rudolf Steiner, Martinus, etc. who built their worldviews on the very unreliable astral clairvoyance instead of information from the planetary guardians. This common mistake among mystics was explained
already in that pioneering book *The Mahatma Letters to A.P. Sinnett*:
” And, you have heard of and read about a good many Seers, in the past and present centuries, such as Swedenborg, Boehme, and others. Not one among the number but thoroughly honest, sincere, and as intelligent, as well educated; aye, even learned… Tell me, my friend, do you know of two that agree? And why, since truth is one, and that putting entirely the question of discrepancies in details aside — we do not find them agreeing even upon the most vital problems..." (Letter 48).
”Unless regularly initiated and trained — concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg and "Fern" — no self-tutored seer or clairaudient ever saw or heard quite correctly." (Letter 40).

The intellectual and cultural elite will probably not pay much attention to esotericism until we have a breakthrough in our knowledge of the multiverse. A revolutionary discovery is awaiting mankind that will force many advanced scientists and scholars to consider esotericism as a reasonable theory, paradigm or working hypothesis. This paradigm shift will be ushered in by science. Perhaps this was one reason that the adept K.H. already in 1882 exclaimed ”Modern science is our best ally”. (The *Mahatma Letters to A.P. Sinnett*, letter 11, p.63)

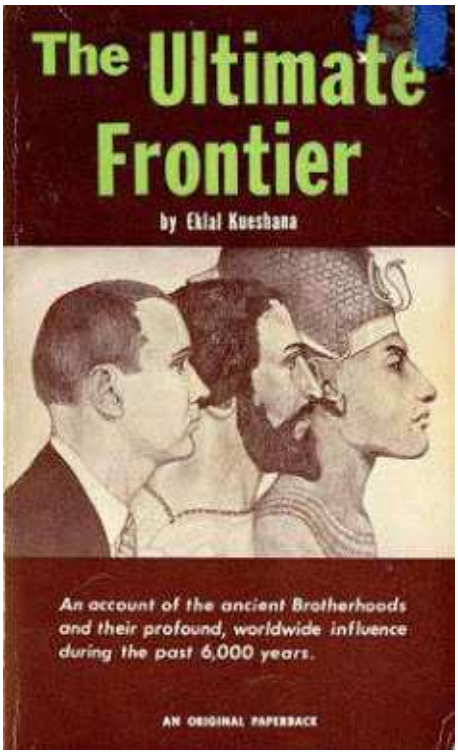
A very fascinating and promising prophecy in esoteric literature is that within a hundred years we will be able to photograph and film phenomena of the etheric world and other parts of the multiverse. If this prophecy is correct that would be the definite end of materialism as a mainstream academic worldview.
”Our modern philosophers and scientists are not in a position to understand the importance of hylozoics as a working hypothesis. It is not intended for them. When research has advanced so far, however, that the existence of a particular physical etheric world has been recognized and the existence of an etheric envelope attached to the organism has been discovered, so many other discoveries and so many confirmations of the facts of esoterics will follow suit that many people will accept hylozoics as the best working hypothesis. We may expect a

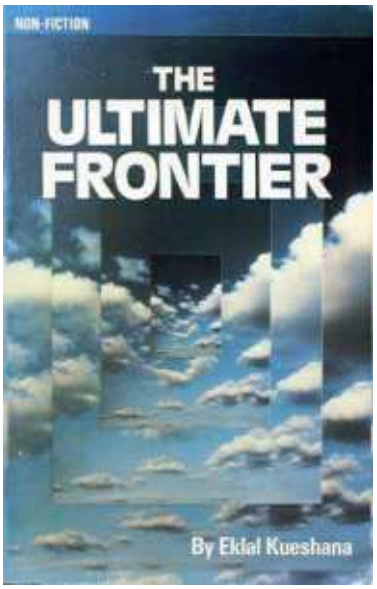
revolutionary discovery to be made around the year 2025." (Henry T. Laurency, *Knowledge of Life Two*, 9.4:4 online ed.)
"In the coming centuries, man´s normal habitat will be the entire physical plane up to, though not including, the second subplane. The forth and third etheric levels will be as familiar to him as the usual physical landscape to which he is now accustomed… Men in their etheric bodies will be noted, and communicated with, and the devas and elementals of the ethers will be studied and recognized." (Alice Bailey, *A Treatise On Cosmic Fire*, p. 474).

These discoveries will slowly change our entire culture. We will finally have scientific evidence that there is no death, only a change of form. A sort of re-enchantment of the world advocated by scientists and scholars (instead of disenchantment), to use the terminology of sociologist Max Weber. It will also be realized that the Esoteric Tradition or science of the multiverse is and have always been the, more or less hidden, third intellectual force or pillar in cultural history alongside religion and science.

Richard Kieninger, UFOs and the Esoteric Tradition

In the October 1970 issue of his newsletter *Anomaly* John Keel mentioned the contactee experiences of Richard Kieninger, founder of The Stelle Group and community Stelle, not far from Chicago, Illinois. In Keel´s view this was another example of the manipulative "elementals" playing games with a credulous victim. I bought the book *The Ultimate Frontier*, written by Richard Kieninger under the pen name Eklal Kueshana and was immediately fascinated by his claims of being contacted by an secret brotherhood. Especially as this brotherhood was said to use antigravity aircraft (flying saucers) as part of their activities.


The Ultimate Frontier
by Eklal Kueshana
An account of the ancient Brotherhoods and their profound, worldwide influence during the past 6,000 years.
AN ORIGINAL PAPERBACK



In 1979 I entered several years of correspondence with various representatives of Stelle: Nancy Laub, Gayle Amick, Heather Norris a.o. and also Mr. Kieninger himself. I subscribed to *Stelle Letter* (later *The Stelle Group Letter*) and acquired as much data and material I could from the group. There was one essay, *Space Vehicles, Travelers*, written by Mr. Kieninger, which I found profoundly intriguing. Written originally in 1966 and republished in the booklet *Observations* (1971) it stated regarding flying saucers: "... some are interplanetary vehicles, others are of earthly origin. The ones which are from this planet are saucer-shaped of generally trapezoidal cross-section with three hemispherical engine pods on the underside. They were first developed by man on this planet about 20,000 years ago and have been used by members of the Lesser Brotherhoods continuously since that time."

Richard Kieninger

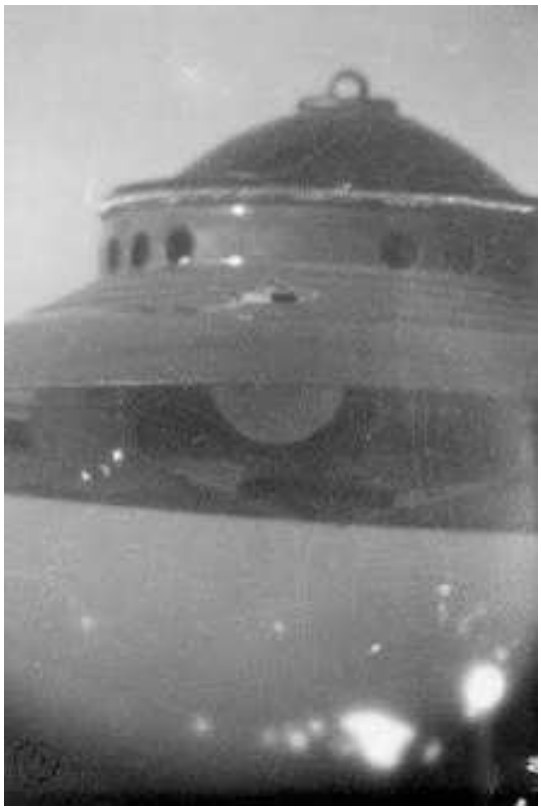
Stelle Letter

Volume 14, Number 4

Personal Preparedness

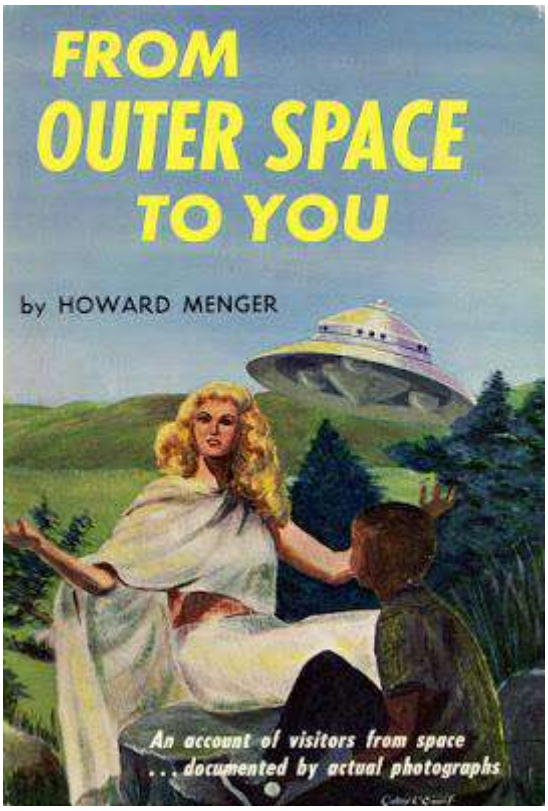
. . . a new "how-to" publication on short term survival

This of course is a perfect description of the classic George Adamski, Howard Menger scout craft. In a letter to Stelle I asked how the brotherhoods could keep these craft secret. The secretary, Nancy Laub answered: “ He (Richard Kieninger) smiled at your first question regarding the Brotherhoods´ retreats for their flying saucers, and said that there are isolated places in the world which are safe from detection, and the Brothers know where those places are.” (Letter, November 12, 1979). As to George Adamski I received the following answer: "Richard read your letter and article and wanted me (Gayle Amick) to tell you that although he has heard of Adamski, he is not at all familiar with his experiences etc. and therefore could not comment on them". (Letter, June 4, 1979).

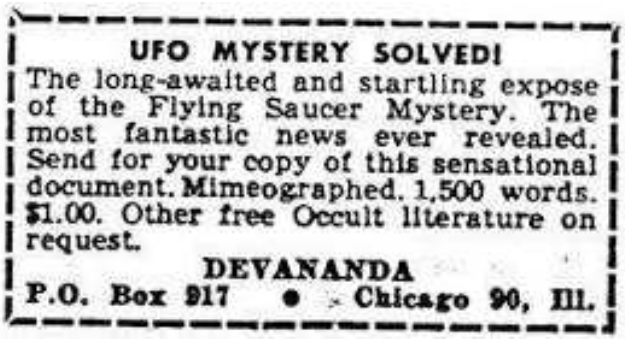


George Adamski, photo December 13, 1952

This statement was an elaborate and somewhat novel addition to the Esoteric Tradition on Vimanas as presented by Blavatsky, Bailey, Laurency a. o. These classic esotericists mention aircraft used by adepts in Atlantis but not in our age. I have only found two additonal sources referring to flying saucers used by secret brotherhoods today. The most well-known is a quote from American contactee Howard Menger´s book *From Outer Space To You* (1959): “"There are also spacecraft, though of inferior design, which are built by people of this planet. These people are in communication and in service with people from other planets. They are people who possess a high spiritual understanding and have reached an awareness of natural law; therefore they have been entrusted with information enabling them to construct such craft."



The second source is an obscure article, *UFO and the Black Lodge*, published in Ray Palmer´s *Search Magazine*, April 1958 and written under the pen name Devananda. This unknown author states: “Flying Aircraft are as old as Atlantis and Lemuria. They have always moved in our skies and have always been seen by men. Both the White and Black Lodges use them and have always employed them for work in the world… Some are etheric, appearing and disappearing, and some are solid metals. The Adepts themselves, or their pupils, are often at the controls, but more commonly robots are used.” I have for many years tried to find the real name of Devananda, without success. In 1985 I wrote to Palmer Publications in Amherst, Wisconsin but their files and records from the 1950s “are no longer aviable”. The small ad published in *Fate Magazine*, January 1957, indicates that Devananda lived in the Chicago area.


UFO MYSTERY SOLVED!
The long-awaited and startling expose of the Flying Saucer Mystery. The most fantastic news ever revealed. Send for your copy of this sensational document. Mimeographed. 1,500 words. $1.00. Other free Occult literature on request.
DEVANANDA
P.O. Box 917 • Chicago 90, Ill.

Because of my continued interest in Stelle and its activities I received a personal letter from Richard Kieninger on March 5, 1986. It was a kind invitation to become an Affiliate: "It is apparent from your purchase of Stelle Group Publications that you are seriously interested in

your character development and spiritual growth... I would like to invite you to take part in The Stelle Group´s Affiliate Program... Enclosed is information about becoming an Affiliate and an Application Form which I invite you to complete and return to us... Whatever your decision in this matter, I appreciate your sincere interest in improving humankind by uplifting yourself, Hakan. You´re helping to make the world a better place." I declined the invitation but kept on studying Stelle publications.

Stelle residents in the 1980s

Stelle in the 1980s

So what are we to make of Richard Kieninger and his contact claims? They are very similar to the space people contacts of George Adamski, Howard Menger and Daniel Fry but are instead referred to as Brothers belonging to an earthbased secret society. Kieninger occasionally run into these Brothers and receive instructions. In an article *A Day In the Life of a Brother*,

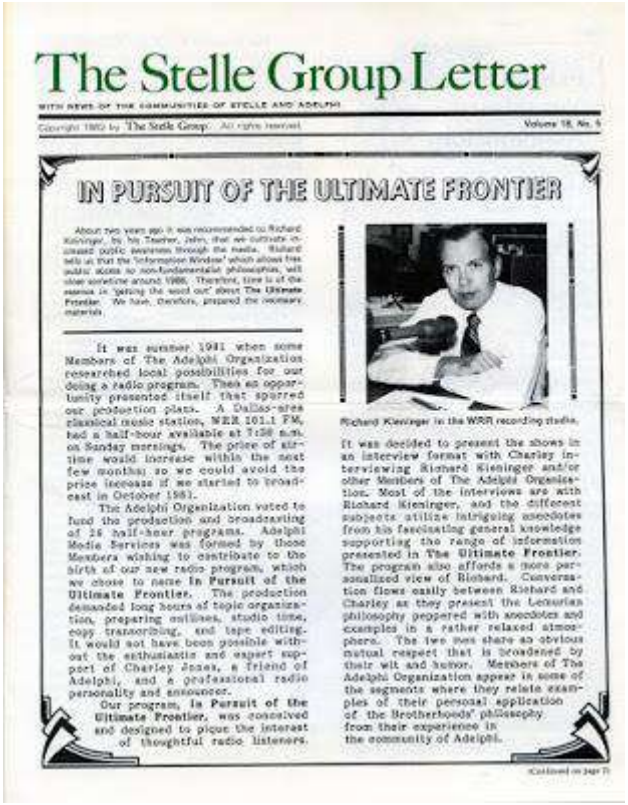
published in *The Stelle Group Letter*, July-August 1985 Richard narrates: "There hasn´t been a large sampling of Brothers I´ve run into... They don´t tell me what They do for a living, and their work for the Brotherhoods may be quite separate from Their everyday work to earn a living. The one Brother with whom I´ve had most contact is John, who I met in Arizona... I´ve seen the car He drives, but He doesn´t want me to see the license plates."

Photo by Tahalitha Fry, November 1968, Merlin, Oregon

Much new information and a whole new perspective on Richard Kieninger and Stelle appeared in 2008 when I started corresponding with Mr. Walter Cox, one of the original residents of Stelle, where he lived between 1971-1976. Walter was very close to Kieninger for many years. I found his name as he answered questions on cults on Answers.com and asked him many things about Stelle which later changed into private correspondence. Unfortunately his answers on Stelle and Kieninger has today been deleted from the site. There is now a very interesting website, The Stelle Experience, with interviews of old and new Stelle residents. Walter Cox is interviewed in a four-part one hour series.

In one of his answers on cults Walter Cox wrote regarding Kieninger: "To sum up, I would say that Richard Kieninger showed less respect for Truth than any person I have ever met. He lied about everything, large and small. He lied when there was no reason to lie. He lied to avoid the natural repercussions of his actions. He lied to his wife, his many girlfriends, his daughter and every friend he ever had. Does that mean that I think the philosophy in The Ultimate Frontier is false? No, I think the philosophy itself is sound, and I am thankful Richard wrote the book." (December 22, 2005)

In the 1950s Richard Kieninger was a student of the Lemurian Fellowship in Ramona, California. He gleaned most of the content of *The Ultimate Frontier* from lesson material published by this organization. He was then expelled from Lemurian Fellowship and accused of plagiarism. In 1963 Richard formed The Stelle Group in Chicago which eventually led to the founding of the Stelle community in the beginning of the 1970s. Because of his behavior Richard was asked to leave Stelle in 1975 and again in mid 1980s. He had seduced both married women and young unmarried women. Eventually he founded a second community in Adelphi, Texas, where he spent the rest of his life. He died in 2002.



The Stelle Group Letter

WITH NEWS OF THE COMMUNITIES OF STELLE AND ADELPHI

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IN PURSUIT OF THE ULTIMATE FRONTIER

About two years ago it was recommended to Richard Kieninger, by his Teacher, John, that we cultivate increased public awareness through the media. Richard tells us that the 'Information Window' which allows free public access to non-fundamentalist philosophies, will close sometime around 1986. Therefore, time is of the essence in 'getting the word out' about The Ultimate Frontier. We have, therefore, prepared the necessary materials.

It was summer 1981 when some Members of The Adelphi Organization researched local possibilities for our doing a radio program. Then an opportunity presented itself that spurred our production plans. A Dallas-area classical music station, WRR 101.1 FM, had a half-hour available at 7:30 a.m. on Sunday mornings. The price of air-time would increase within the next few months; so we could avoid the price increase if we started to broadcast in October 1981.

The Adelphi Organization voted to fund the production and broadcasting of 26 half-hour programs. Adelphi Media Services was formed by those Members wishing to contribute to the birth of our new radio program, which we chose to name In Pursuit of the Ultimate Frontier. The production demanded long hours of topic organization, preparing outlines, studio time, copy transcribing, and tape editing. It would not have been possible without the enthusiastic and expert support of Charley Jones, a friend of Adelphi, and a professional radio personality and announcer.

Our program, In Pursuit of the Ultimate Frontier, was conceived and designed to pique the interest of thoughtful radio listeners.

Richard Kieninger in the WRR recording studio.

It was decided to present the shows in an interview format with Charley interviewing Richard Kieninger and/or other Members of The Adelphi Organization. Most of the interviews are with Richard Kieninger, and the different subjects utilize intriguing anecdotes from his fascinating general knowledge supporting the range of information presented in The Ultimate Frontier. The program also affords a more personalized view of Richard. Conversation flows easily between Richard and Charley as they present the Lemurian philosophy peppered with anecdotes and examples in a rather relaxed atmosphere. The two men share an obvious mutual respect that is broadened by their wit and humor. Members of The Adelphi Organization appear in some of the segments where they relate examples of their personal application of the Brotherhoods' philosophy from their experience in the community of Adelphi.

(Continued on page 7)

So Richard Kieninger was just another religious rogue, fraud and trickster - or was he? Walter Cox narrates a very intriguing experience that may give a somewhat more balanced view of Kieninger. An independent verification supporting Richard´s claim of a Brotherhood source. The story was told to Walter Cox by one of his old friends in Stelle, a man he trust and who is not known for spinning tales. Walter gives him the alias Victor but he has confidently told me his real name. Victor had spent many years of hard work at Stelle but in the 1980s he began wondering about the validity of his achievement and emotionally destitute he voiced a prayer: "Dear God and dear Brotherhoods if you exist, please let me know if this community is for real. Please let me know if I`m just wasting my time here, if I´ve risked my family and everything else for nothing. Please let me know if Richard Kieninger has been telling the truth and if I should stay".

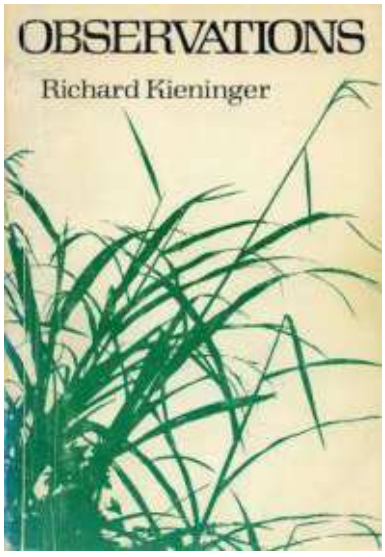
Victor went to sleep and the next morning awoke to a telephone call. The voice on the other end said: "Hello, I´m calling in reference to your request for more information.. I´m calling to answer your questions about Richard Kieninger and the validity of your presence in Stelle.

Perhaps we can arrange a meeting." A date was set and a few days later a large Mercedes pulled up in front of Victor´s house. An elderly Chinese man and a young man of perhaps fifteen stepped out. To Victor´s surprise it was the young man, Jim, who did the talking while the Chinese waited in the car. The young man said it was his first assignment from the Brotherhoods and he was sent to provide Victor with crucial information.

Jim confirmed that Richard Kieninger had indeed been contacted by the Brotherhoods as a young man. But later they came to the conclusion that he would misuse the information and they assigned various "keepers" who tried to limit the damage Richard might cause. Despite Richards fabrications Jim said that Stelle had gained positive attention of the Brotherhoods and had the potential to develop in the planned direction. Jim encouraged Victor to stay in the community and help provide leadership at a critical juncture. Because of this visit and information Victor decided to stay in Stelle.

In the middle of the 1990s Victor began to question the experience with Jim and with the help of Internet he succeeded to trace Jim´s phone number. When Victor phoned Jim he was surprised that he had been able to find him but he confirmed the information he had provided some years earlier. Later when Victor tried to search the Internet again using Jim´s name all information had been deleted. With the help of Walter Cox I tried to contact Victor by email to confirm the story. Unfortunately I received no answer and I have come to understand that Victor is rather reticent regarding this experience.

In spite of his sharp criticism of Richard Kieninger as a manipulative con-man Walter Cox has a positive view of the philosophy he presented and still regard Stelle as a “nice place and charming community”. In a letter to me January 20, 2008 he summed up his opinion: “My own experiences have convinced me that I do have mentor´s “on the other side” who are watching out for me. Victor´s experiences are also loosely corroborative, and I do see evidence of a concerted effort on the part of some organization to influence the course of human history. Nowhere, however, does the evidence rise to the level of clear substantiation of the Brotherhood´s existence, so my belief remains just that – a belief.”



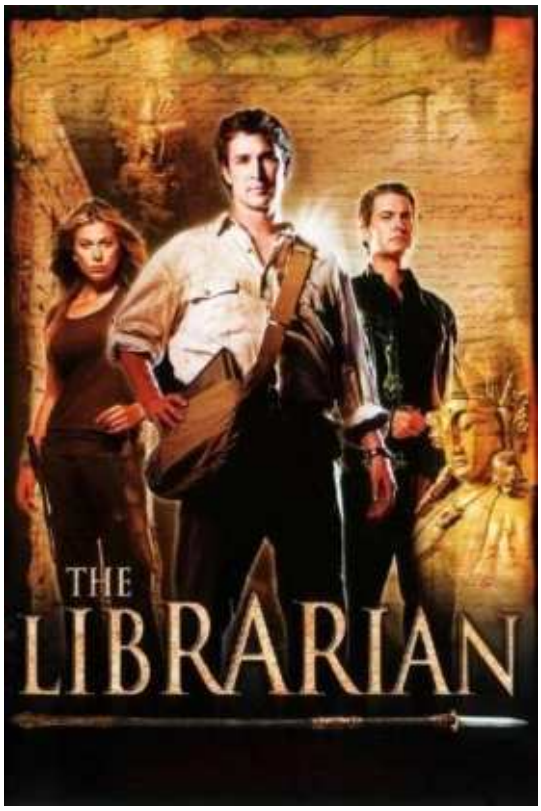
When comparing Richard Kieningers "Lemurian Philosophy" with The Esoteric Tradition (Blavatsky, Bailey, Laurency) it becomes obvious that Kieninger made a personal mixture of diverse sources. Although there is high idealism and basic psychological soundness in much of his teaching that is in line with esotericism he also used dubious and contradictory sources. In a letter from Heather Norris December 13, 1985 three of Kieningers sources are given: *The Morning of the Magicians* by Louis Pauwels and Jacques Bergier; *The Spear of Destiny* by Trevor Ravenscroft; *Hitler, the Occult Messiah* by Gerald Suster. These works must be regarded as not very reliable, popular occult books.

This becomes very obvious in Richard Kieningers contradictory statements on Theosophy and Alice Bailey. In *The Ultimate Frontier* (p. 68, 1982 ed.) Theosophy and Rosicrucianism are mentioned as preparatory schools but in the audio series *Stelle Forum*, no. 7, 1981 Kieninger he states: "Madame Blavatsky had been contacted by two Shamballah who happened to be visiting London at the time and invited her to come to Tibet… They gave her a whole bunch of false history… They were essentially totally in control hypnotically of Blavatsky… some of the concepts of Blavatsky has to do with arian supremacy, arian blood being supreme over other…"
"Alice Bailey´s control, a telepathic hypnotist who called himself Djwal Khul, was a Tibetan Shamballist with the same connections as the two men who seduced Mme. Blavatsky (co-founder of the Theosophical Society) into being their psychic mouthpiece against Western Civilization… Their call to lose one´s will in order to experience closeness to God is a ruse to bring mankind under their control." This is a total misconception of Theosophy and the teachings of Alice Bailey that Kieninger picked up from The Morning of the Magicians and incorporated later in his own philosophy.

Was Richard Kieninger and Stelle an experiment in "esoteric intervention", using the terminology of Jacques Vallee? An experiment that was aborted because of Kieninger´s character flaws. In some respects the experiences of Richard Kieninger resembles those of Helena Blavatsky and Alice Bailey who were contacted at an early age and given an assignment to be implemented later in life. If true, the basic question remains: Who gave the assignment?

Esoteric archives

As librarian and archivist one of my favourite movie series is The Librarian, starring Noah Wyle as the librarian Flynn Carsen. After a very special interview and scrutiny he is hired by *The Metropolitan Public Library*. To his great surprise he is taken ta a very old and secret section of the library housing not just rare manuscripts but artifacts like The Ark of the Covenant and Excalibur. His first mission is to bring back a part of the Spear of Destiny, which has been stolen from the library. The story is a charming combination of Indiana Jones-type adventure and mystical romance.



What I find even more fascinating is that the basic theme in the series is literally taken from the Esoteric Tradition and adapted to popular culture. Secret esoteric archives and libraries is often mentioned in the classic works of Helena Blavatsky, Henry Olcott, Charles Leadbeater and Alice Bailey. It is stated that the adepts, the planetary guardians, have created large archives where the real history of mankind is preserved. An idea that has my deepest sympathy as on this cosmic Alcatraz cultural barbarians has throughout history destroyed manuscripts and libraries. The Islamic religious extremists in IS is the latest example. Earlier in history Christians were no better. Whether AFU - Archives for the Unexplained will be spared from this destiny only time will tell.

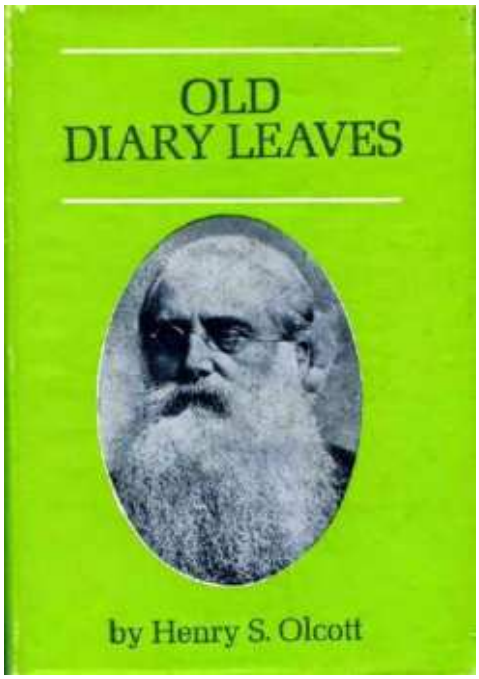
During my many years of study of the classics in esotericism I have especially noted references to secret libraries and archives. I wish to share some of these references which may be of interest to academic scholars as well as that band of cultural and intellectual heretics who are fascinated by or possibly connected to the Higher Intelligence Agency.

Helena Petrovna Blavatsky

In her introduction to *The Secret Doctrine*, Helena Blavatsky has several pages discussing the esoteric archives:
"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity." (p. xxxiv)

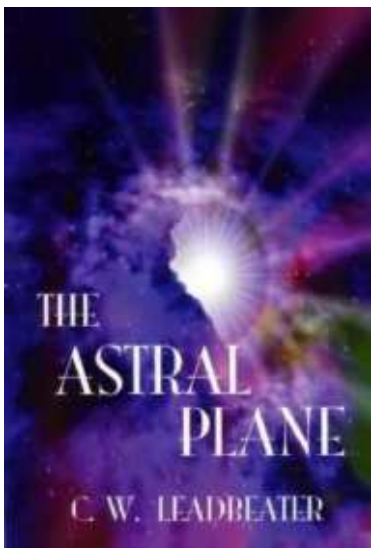
"Along the ridge of Altyn-Toga, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, with one old lama, a hermit, living nearby to watch it. Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum." (p. xxiv)

In Henry Steele Olcott´s *Old Diary Leaves, Second Series*, is presented an intriguing experience of a visit to a secret place of the Adepts. In connection with this visit Olcott comments on the hidden archives:
"All the buried ancient libraries, and those vast hoards of treasure which must be kept hidden until its Karma requires its restoration to human use, are, she said, protected from discovery by the profane, by illusory pictures of solid rocks, unbroken solid ground, a yawning chasm, or some such obstacle, which turns aside the feet of the wrong men, but which Mâyâ dissolves away when the predestined finder comes to the spot in the fulness of time." (p. 45)



A theosophical study of great interest is *The Astral Plane* (1895) by Charles Leadbeater. This, in my view, is the most comprehensive and detailed taxonomy of non-human entities and phenomena from the multiverse perspective of the Esoteric Tradition. In his introduction C. Jinarajadasa mentions that this was also the opinion of one of the adepts who consequently wanted a copy of the manuscript for the "Museum of Records of the Great White Brotherhood". *The Astral Plane* was regarded as a "landmark in the intellectual history of humanity."

"This Museum contains a careful selection of various objects of historical importance to the Masters and Their pupils in connection with their higher studies, and it is especially a record of the progress of humanity in various fields of activity. It contains, for instance, globes modelled to show the configuration of the Earth at various epochs of time; ... It contains various old texts relating to extinct and present religions, and other material useful for an understanding of the work of the "Life Wave" on this globe, our Earth." (p. xiv-xv)



In several of the volumes by Alice Bailey, amanuensis for the Tibetan, there are references to "the archives of the adepts". The Tibetan often mention checking information found in the archive.
"I but present the facts as I know them from my access to records more ancient than any known to man". (Esoteric Psychology, volume one, p. 394).
"There is an interesting and ancient proclamation found in the archives of the adepts...". (A Treatise On White Magic, p. 616).
"If you were a disciple who had access to the archives wherein instructions for disciples are contained, you would be confronted... by six large sheets of some unknown metal. These look as if made of silver and are in reality composed of that metal which is the allotrope of silver and which is therefore to silver what the diamond is to carbon. Upon the sheets are words, symbols, and symbolic forms." (Discipleship In the New Age. Volume Two, p. 249).

Alice Bailey

Finally a reference from the outstanding and erudite Swedish esotericist Henry T. Laurency. With his usual Blavatskyan temperament he discuss the secrecy of the adepts and their work:
"The condition of culture is universal brotherhood, and it is obvious that we have a long way to go before we are there. Civilization with technology is quite compatible with barbarism, which fact the 20th century clarified to everyone having a wee bit of judgement.
Knowing that fanaticism systematically eradicates everything it does not approve of, the planetary hierarchy has since fifty thousand years been collecting the essential things from the history of mankind in its inaccessible museum. There the symbolic writings of the knowledge orders are preserved as well. That museum can be visited only by causal selves who have acquired objective causal consciousness. Good provisions have been made so that no barbarians will have any opportunity to destroy it, as they did with the Alexandrian Library." (Knowledge of Life Three, p. 4).

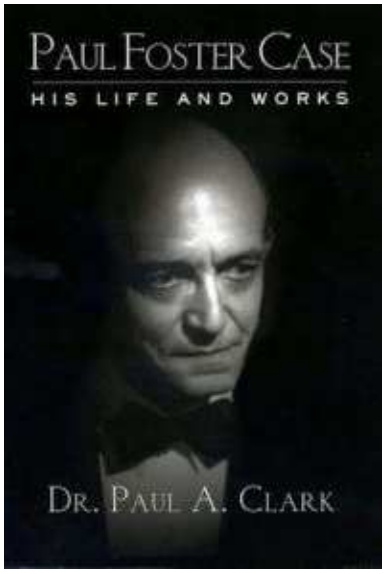
Archives for the Unexplained (AFU) is today the custodian of very large collections of books

and magazines on paranormal phenomena as well as Esoterica. We are not very secret of course as our collections are open to anyone, whether academic scholar, skeptic or journalist. Perhaps in the distant future we could become a branch of the real esoteric archive? In that case I will in my next incarnation make an application for employment as librarian. I guess Flynn Carsen wouldn´t mind a collegue in his tough and exciting work around the world. I love his comment in the *Curse of the Judas Chalice*, when confronted with a group of brutal thugs: "I warn you, I am a librarian".

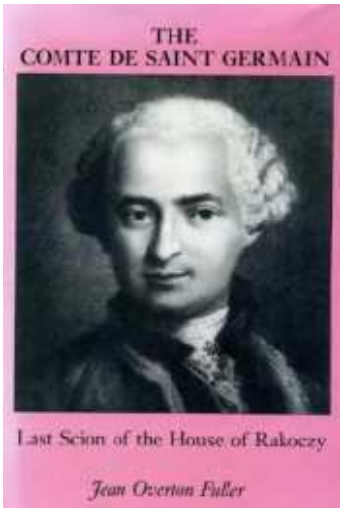
The Evans library at AFU

Paul Foster Case and the Esoteric Tradition

Recently one of my blog readers, a former member of *Builders of the Adytum* (B.O.T.A.), recommended an interesting biography of the founder Paul Foster Case (1884-1954). *Builders of the Adytum* is a modern "mystery school" in the Western Esoteric Tradition, the teaching based on the symbolism of the "Holy Qabalah" and the "Sacred Tarot". The biography, *Paul Foster Case. His Life and Works* is written by Dr. Paul A. Clark, founder of *The Fraternity of the Hidden Light*.

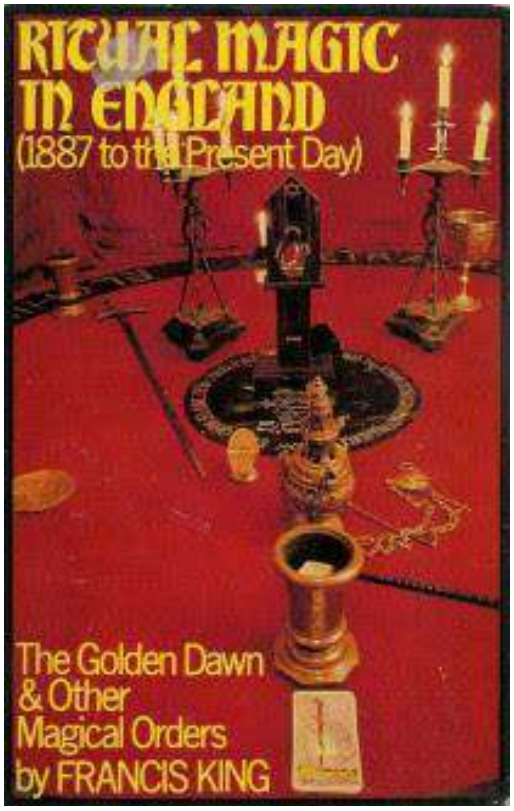


What especially interested me was the information that Paul Foster Case was a friend of Alice Bailey and also claimed having physically met and been instructed by one of the Elder Brothers or adepts referred to as The Master (R), Racoczy or The Count de Saint Germain. An excellent, scholarly biography of this fascinating and intriguing adept is *The Comte de Saint Germain. Last Scion of the House of Rakokczy* by British author Jean Overton Fuller. It has the advantage of being written from both a mainstream historical perspective and ending with a chapter on the Theosophical or esoteric view of the Master R. Jean Overton Fuller is also the author of *Blavatsky and Her Teachers. An Investigative Biography*.



When *Builders of the Adytum* and esoteric orders with similar origin and teachings refer to The Western Mystery Tradition the curriculum is usually a mixture of Hermeticism, Qabalah, Tarot symbolism and Alchemy combined with ritual initiation ceremonies and ceremonial magic. Many of these orders trace their historical roots and connection to *The Hermetic Order of the Golden Dawn*, founded in London 1887. From this origin many offshoot societies and orders developed. including several of the modern neo-pagan groups and wicca covens.

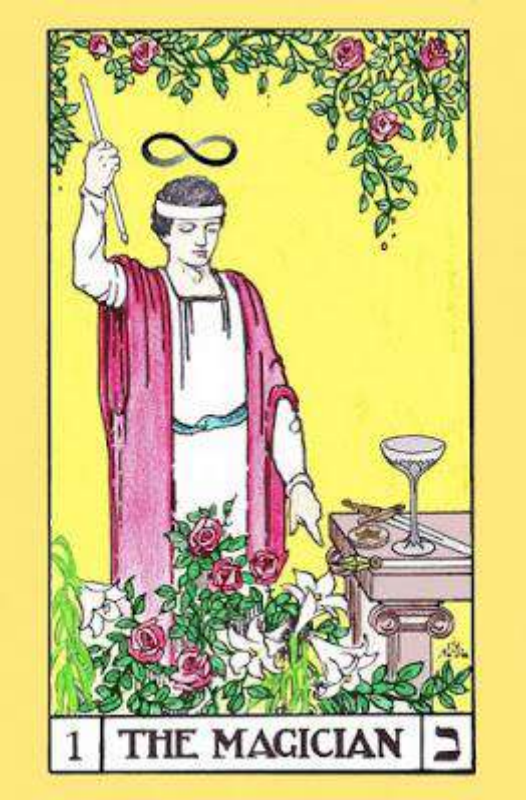
I made a rather extensive study of the Western Mystery Tradition in the late 1970s, Reading included classics like *Ritual Magic in England* by Francis X. King and *Sword of Wisdom. MacGregor Mathers and the Golden Dawn* by Ithell Colquhoun but also books by Gareth Knight and W.E. Butler. My favourite in this tradition became Dion Fortune, author of many books on the Western Mystery Tradition and founder of the *Fraternity of the Inner Light*, later re-named *Society of the Inner Light*. I corresponded with several members belonging to this tradition and was once, without my wish, even elected Swedish representative of *The Fellowship of Isis*, headquartered in Ireland. After some years in the rather sterile and ascetic milieu of the *Anthroposophical Society* (die versteinerten Theosophen - Franz Hartmann) I found this form of pagan nature mysticism refreshing and wrote an article with the title Pan lever, renässans för naturmystiken - Pan is alive, the renaissance of nature mysticism.



During this period I also made a short séjour in the theosophically oriented *Liberal Catholic Church*. Although I was fascinated by ceremonial magic and understood the modus operandi, especially after reading *The Science of the Sacraments* by Charles Leadbeater, I eventually realized that The Western Mystery Tradition as presented by these societies and orders were

not my cup of tea. I looked for a more academic and intellectual approach to the Esoteric Tradition and finally discovered the writings of the scholarly and erudite Swedish esotericist Henry T. Laurency, a disciple of the adept (H.) Hilarion, head of the branch or department of the Planetary Guardians organization especially concerned with the development of science and with a special interest in the psychical research groups around the world. I assume this would today also include the UFO movement.

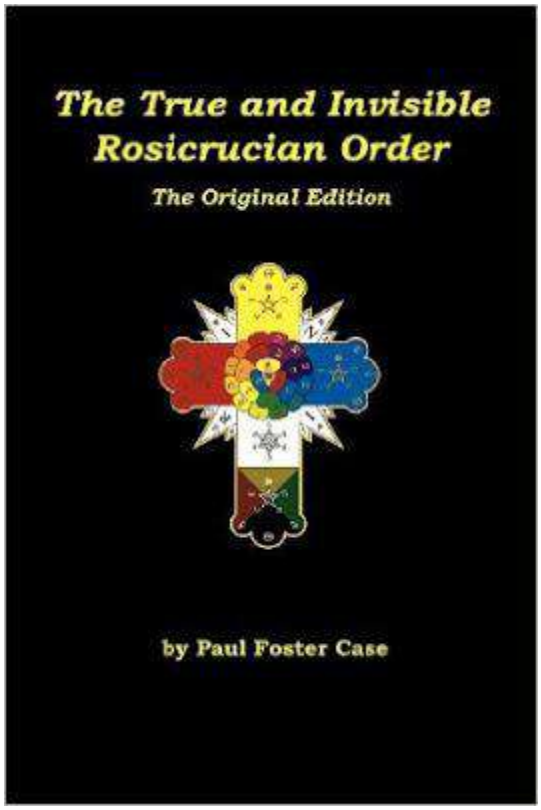
Early in life Paul Foster Case developed a profound interest in the history of playing cards which eventually led him to a study of the Tarot cards and their symbolism. But he also, as very young, had several mystical experiences that can be described as expansions of consciousness. He also began to hear an inner voice. Being well aware of modern psychological theories and psycho-pathology he believed the voice to be a manifestation of his subconscious mind. But the voice was sometimes very specific. For instance when searching for information in a library the voice told Paul: "If you will reach for the third book from the left on the top shelf, and turn to page... you will find the reference you re looking for".



Paul Foster Case spiritual studies and quest led him in 1918 to contact with a representative of the *Thoth-Hermes Lodge* in Chicago, an American successor organization of *The Hermetic Order of the Golden Dawn*, where he was initiated in 1920. Open criticism of some aspects of the teachings resulted in his expulsion from the order and in 1923 Paul founded the *School of Ancient Wisdom*, later *Builders of the Adytum* (B.O.T.A.).

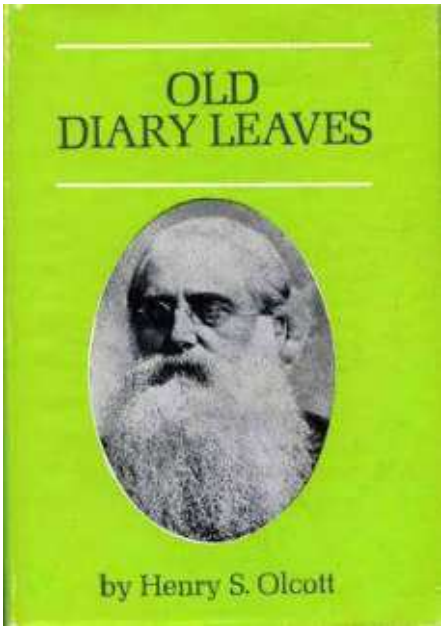
Knowledge and inspiration to found his new school came in a rather unexpectant manner to

Paul. In the Summer of 1921 the phone rang at his apartment. A man at the other end stated briefly: "I presume you recognize my voice?" To his astonishment Paul realized it was the voice he had heard in his head for many years. The man suggest a meeting at the Waldorf Astoria Hotel. Nervous and unsure of the outcome of this adventure Paul enter the hotel and is met by an olive complexioned and dark haired man of slight build and neatly trimmed beard. He introduce himself as the Count de Saint Germain. Paul is reassured that "I am a man, just as you" and the adept R. explain his reason for the rendezvous. If he accept the proposition of a period of training and instruction, Paul will be able to restate the Ancient Wisdom in terms of modern psychology and a training system eliminating some of the outworn old elements that has dogged the current presentations in the Western Mystery schools. Paul accepted this dharma which resulted in many meetings with R.



Paul later in rather familiar terms referred to his adept friend R. as "the Boss". This reminds me of Theosophist Henry Steel Olcott who had met several adepts personally and often called them "the boys". Accomplished esotericists and bibliophiles will probably notice that the physical description of R. corresponds to the presentation given in *Initiation, Human and Solar* by Alice Bailey: "He is rather a small, spare man, with pointed black beard, and smooth black hair." (p. 58 clothbound ed.) R. was obviously very candid regarding the choice of Paul for the intended project: "That while he was not particularly impressed by Paul`s personality, he was absolutely the best they (i.e. the Masters) could find for the job they had in mind. They had to work with what they had at hand." This is an interesting comment explaining why disciples with their personality faults and idiosyncracies seem so inadequate for a chosen project. It also takes away the glamour that disciples should be regarded as infallible teachers of esotericism because of their contacts with the Planetary Guardians. Listen to what K.H. had

to say about Blavatsky: "But, imperfect as may be our visible agent - and often most unsatisfactory and imperfect she is - yet she is the best aviable at present, and her phenomena have for about half a century astounded and baffled some of the cleverest minds of the age." (*The Mahatma Letters to A.P. Sinnett*, letter 2, pp. 9-10).



As is often the case with esoteric teachers Paul Foster Case received his share of unfounded rumours and criticism from conceited and self-righteous moralists. Dr. Paul A. Clark relates a very human episode during a crisis period in Paul´s life when he was alone at a hotel room in Reno, very sick and no money left. The week before he had become acquainted with a card shark at a gambling establishment and a woman who proved to be a prostitute. This couple found him unconscious at his hotel room, called a doctor and paid all expenses. They nursed him back to life, until he started to recover and could continue his journey to California. Later Paul use to tell his classes: "... don´t forget to send love and gratitude to a prostitute and a very dishonest card dealer, who had so much love in their hearts, that they went to a man they did not know at all. They spent their own money to feed him... Please remember this when you start evaluating what is and is not highly evolved. It can be misleading."

Paul Foster Case devoted his whole life teaching esoteric philosophy and directing *Builders of the Adytum*. But he was also ordained a priest in the *Liberal Catholic Church* and a Freemason affiliated with lodges in New York and Los Angeles. His method of presenting the Esoteric Tradition with the help of the Tarot and Qabalah is one of many paths leading to the same goal. Personally I find the use of too much old symbolism,like qabalah frustrating and adher to the views on this issue by Henry T. Laurency as more in line with present day scientific thinking. Interested students are referred to the chapter Symbols in *Knowledge of Life Three*. This is not to belittle the teachings and effort of Paul Foster Case who according to my understanding was a genuine disciple of the Planetary Guardians and exponent of the Esoteric Tradition.

Where have all the lodges gone?

The title alludes to the old folk song by Pete Seeger - Where Have All the Flowers Gone?. I came to think of this famous song when studying the history of the Swedish Theosophical Society (Adyar). In 1925 there were 44 local lodges in cities all over Sweden, even in, at that time, rather small towns like Boden, Eslöv, Kungsbacka, Säffle,Uddevalla. Theosophy can almost be regarded as a form of people´s movement in 1920s Sweden, with a deep cultural impact. These and other interesting data on the Theosophical Society in Sweden I have found in an unpublished manuscript, *Fakta samlade ur Teosofisk Tidskrift 1890-1968* (Facts gathered from Theosophical Magazine 1890-1968). This is an impressive documentation amassed and typewritten by Mr. Göran Söderqvist, board member and archivist for the Swedish Theosophical Society (Adyar).

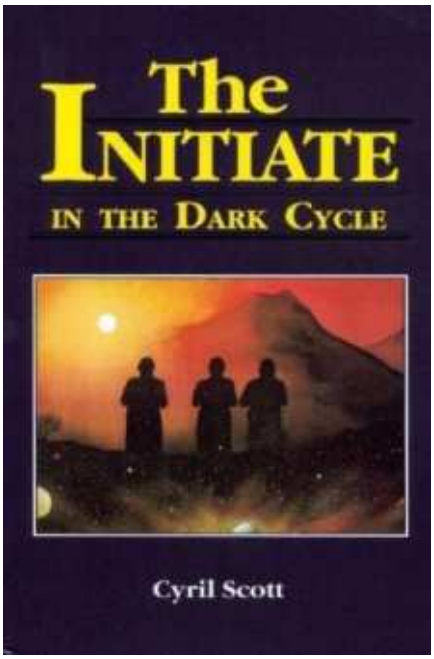
Göran Söderqvist

Göran Söderqvist´s documentation would be excellent and important data for any academic scholar writing a doctoral thesis on Theosophy in Sweden. As I have mentioned several times in this blog I find the lack of scholarly research on this subject quite remarkable, especially since academic interest in what is named Western Esotericism has experienced a renaissance during the last decades. A few academic essays have been written at Swedish universities but no in depth research resulting in a doctoral thesis.

Today the Swedish Theosophical Society have only two lodges and six local representatives, according to the society homepage. The decline in lodges and membership is often debated among active Theosophists. The decline started after the crisis when Jiddu Krishnamurti in 1929 renounced his role as World Teacher and rejected Theosophy as a valid world view. Instead he started promoting a form of confusing advaita mysticism which is still published in many Theosophical journals. Sweden is no exception and the result is a unhappy mixture of esotericism and mysticism which can hardly appeal to the intellectual student. This could be one of the reasons for the decline in membership and lodges.

I commented on this problem in the mailing list theos-talk in 2013:
"In my view, one of the great riddles of the Theosophical movement is how so many Theosophists can still promote the teachings of Krishnamurti. I can well understand the frustration of Geoffrey Hodson when confronted with the peculiar form of Advaita mysticism of JK. An intellectual quicksand that gets you nowhere and with no relation to Esoteric Science. Blavatsky with her forthright manner and vulcanic temperament would probably have given JK a harsh reprimand if they had lived during the same age. And Laurency, with his Blavatskyan temperament, is very critical and clear in his analysis of JK. Unfortunately this essay is only in Swedish. Finding books by Krishnamurti in Theosophical bookshops is like finding books promoting atheism in a catholic bookshop while the nice and naive manager of the shop doesn´t understand the difference between the two radically different world views. A sad state of affairs."

Various esoteric sources are quite clear in their assessment of Krishnamurti. Here a few quotes:
"Krishnamurti´s Advaitism, which is not to be confounded with the recognized form of that noble philosophy, will, I fear, lead his followers nowhere except perhaps to hypocricy and self-delusion" (Cyril Scott, *The Initiate in the Dark Cycle*, 1992 ed., p. 139).



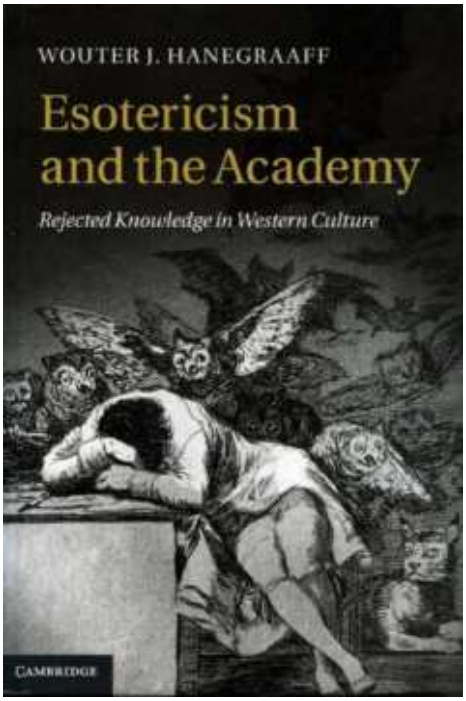
"Krishnamurti is a warning example of the risks involved in the forced cultivation of latent qualities... His later production indicates that he lapsed to the stage of the mystic, and from there to life-blind fictitiousness, rather reminiscent of Zen Buddhism, according to which one experiences “true reality” by emptying one’s consciousness of all its content acquired throughout one’s incarnations. In that procedure one is supposed to attain to nirvana or annihilation. Is there any crazy idea that people will not swallow?" Henry T. Laurency, *Knowledge of Life Three*, 6.10)

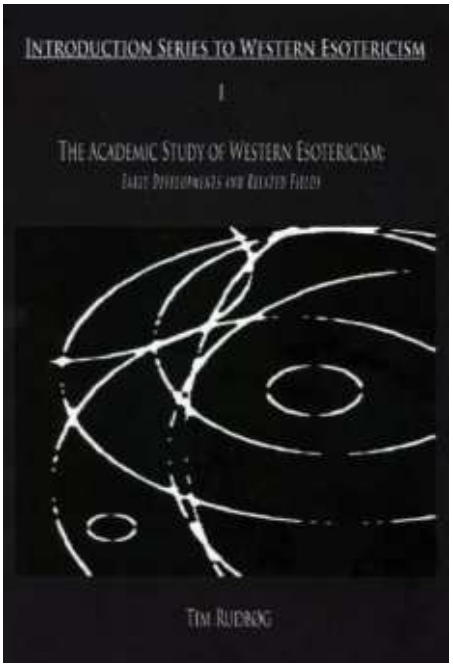
According to Alice Bailey the Krishnamurti episode was an experiment that backfired (Alice Bailey, *Discipleship in the New Age*, vol two, 1980 ed. p. 171). Laurency is of the opinion that Charles Leadbeater and Annie Besant overestimated Krishnamurti´s capacity and forced him to a intellectual and spiritual overtraining. Theosophy as a movement could still continue to have a progessive cultural impact if Theosophists abandon the mysticism of Krishnamurti and continue promoting the Esoteric Tradition as a science, as exact as any academic discipline. They must also be more open to and understand the continuity of the tradition in the writings of Alice Bailey and Henry T. Laurency. If not the Theosophical Society will in the future only be of interest to scholars of history of religion and academic esotericism.

The great cultural influence of Theosophy in Sweden will hopefully be recognized, studied and documented by academic scholars in the near future. Theosophy has influenced royalty, artists, writers, scientists, politicians, philosophers and intellectuals during an important and revolutionary phase in Swedish history. One small part of this impact I have documented in my book *Gudarna återvänder. Ufo och den esoteriska traditionen*. (Return of the Gods. UFOs and the Esoteric Tradition). The Swedish UFO movement was actually founded by active members of the Theosophical Society (Adyar). From a global perspective their is still much research to be done in this direction.

The Henry T. Laurency esoteric legacy

The last decades has seen a remarkable renaissance for the scholarly interest in the esoteric tradition. What in academe has been named Western Esotericism can now be studied at universities in Paris (Sorbonne), Amsterdam and Exeter. This once taboo subject is slowly becoming mainstream. From being relegated to the dustbin of irrational nonsense it is now seriously investigated by students and scholars all over the world. There are now several learned societies and academic journals exclusively devoted to various aspects of the esoteric tradition. Excellent introductions to the study of Western Esotericism has been written by Wouter Hanegraaff and Tim Rudbøg.





I have noticed rather few comments on this cultural renaissance from organized theosophists and esotericists, which is somewhat surprising. It should of course be welcomed by all students who adhere to the motto of the *Theosophical Society*: there is no higher religion than truth. An academic journal which is absolutely indispensable for serious students of Theosophy and its various offshoots is *Theosophical History*. It was founded in 1985 by librarian and scholar Leslie Price. Present editor is Dr. James A. Santucci, professor of Comparative Religion at California State University.

In my latest book *Gudarna återvänder. Ufo och den esoteriska traditionen* (Return of the Gods. UFOs and the Esoteric Tradition) I devote one chapter to the, among theosophical scholars, totally unknown Swedish esotericist Henry T. Laurency, pen name for Henrik von Zeipel (1882-1971). Laurency was an exceptional intellectual who studied philosophy at Uppsala University. His teachers were the famous Swedish philosophers Axel Hägerström and Karl Hedvall. For most of his life Laurency also studied the basic tomes of the esoteric tradition, especially Helena P. Blavatsky, Charles Leadbeater and Alice Bailey. He wrote several books presenting the Ancient Wisdom with a modern och scientific terminology, most of which can be found in English translations at the official website of the Henry T. Laurency Publishing Foundation. His personal biography can be found in *Knowledge of Life, Four*. Of interest is his claim that the books were "dictated" by an adept in the planetary hierarchy: "The *Knowledge of Reality* is not my work, even though I was the instrument holding the pen that wrote it, and was made to rewrite every page until the content was approved as being correctly perceived." Laurency named his presentation of the esoteric tradition Hylozoics.

Aktuarie Henrik von Zeipel, Stureg. fyller på onsdagen 65 år.
...tiden lämnar vid följande månadsskifte sin tjänst hos kommerskollegium, von

Aktuarie H. von Zeipel 65 år den 9/7.

Zeipel är en ganska särpräglad personlighet, något som tar sig uttryck i hans mångsidiga gärning. Redan hans akademiska studier omfattade så pass skilda fack som filosofi och statistik. von Zeipel har tjänstgjort som amanuens i Stockholms stads statistiska kontor och som aktuarie i kommerskollegium, men han har samtidigt skrivit filosofiska och populärvetenskapliga skrifter.

Han är en tänkare som privat mycket i tanke och liv men också en man som intresserar sig för de aktuella samhällsproblemen och deras belysning i siffrornas ljus. Hans sociala intressen har alltid varit framträdande. I sin ungdom var von Zeipel en framstående schackspelare. Han tänkte först bli ingenjör, men prövade sedan både bankmannens och journalistens yrken innan han hamnade i ämbetsverken. Juhlinren är en kringgyn man, ej blott på litteraturens område, han är också mycket beurt. von Zeipel är varmt avhållen och högt uppskattad av sina många vänner, som på hans högtidsdag och vid hans ingång i pensionärernas härtligt hyllar honom.

Article in the Swedish daily Morgon-Tidningen July 9, 1947

I discovered the books by Laurency in the late 1970s and contacted Lars Adelskogh who subsequently became the director of the *Henry T. Laurency Foundation* and heir to the legacy of the Laurency archives. Between 1981-1986 I was associated with Lars Adelskogh studying and promoting the books by Laurency. Unfortunately this partnership came to a sad end when I discovered that Adelskogh mixed his interest for esotericism with political right wing extremism and antisemitism. In 1986 this came as a chock to me and resulted a period of complete scepticism to all things esoteric and spiritual. Instead I became a member of the Swedish Secular Humanist Association and in a cultural radical and anti-cult tradition wrote several very critical articles on esotericism, Laurency and Adelskogh. I was then of the opinion that esotericism actually could be regarded as a front for right wing politics.

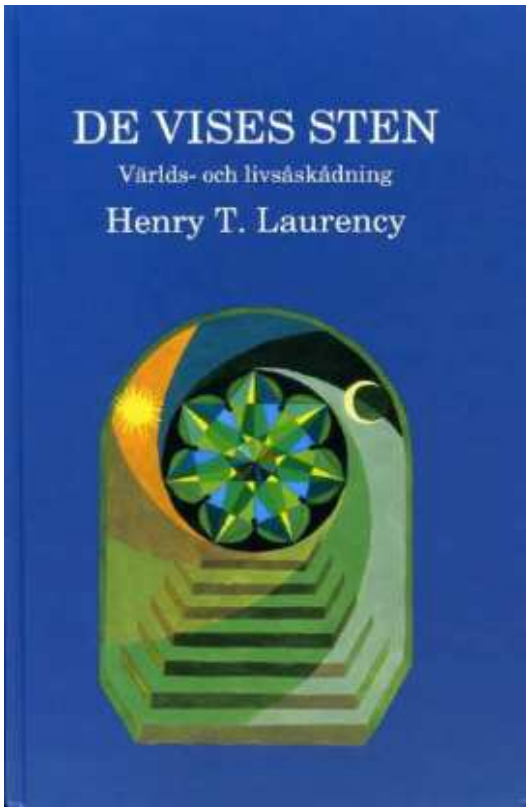
Lars Adelskogh at his home in Skövde, Sweden, 1984

Many years later when I resumed my study of esotericism and the books by Laurency I discovered to my amazement that the esoteric tradition was essentially politically left wing. This is especially noticeable in *The Key to Theosophy* by Blavatsky and the writings of Alice Bailey. There is of course also right wing esotericists, as documented by Nicholas Goodrick-Clarke in his excellent *Black Sun. Aryan Cults, Esoteric Nazism and the Politics of Identity*, but they must be regarded as not in line with the ideas of mainstream esotericism. Personally I find it somewhat of a tragedy the Lars Adelskogh hos chosen to associate Laurency and the esoteric tradition with neonazi groups and antisemitism. Adelskogh has created a politically potentially dangerous blend of esotericism, holocaust revisionism, Traditionalism (Perennialism), antifeminism and other antimodernist ideas. This has thrown a dark shadow over esotericism in Sweden as the subject has become associated with right wing extremism. Why Adelskogh has entered this path is an enigma as his ideas are anathema to the philosophy of esotericism and even contrary to the writings of Laurency himself as this quote from *The Way of Man* proves: "We incarnate in all races, frequently changing our sex, belonging to all religions, etc., in succession. If we despise a certain race, etc., it may happen that we are reborn in that race. Thus for instance Nazis have to incarnate as Jews and Jews as Nazis until they have ceased to hate each other. Oppressors will be among the oppressed in a new incarnation. The law of reaping is a law of justice."

Lars Adelskogh at a lecture in Uppsala January 20, 2009

In defence of Lars Adelskogh I emphasize, in spite of his political views, that he is a very erudite esotericist and has made a valuable cultural contribution by publishing the writings of Henry T. Laurency. I assume that the international academic community of esoteric scholars will soon discover Laurency as he is a extraordinary intellectual and a fascinating iconoclast

among esotericists because of his harsh, almost Blavskyan, criticism of other authors in the genre. Regarding this writing style he comments: "Readers have taken offence at “unnecessarily harsh” statements in *The Philosopher´s Stone* and *The Knowledge of Reality*. I am fully aware that “too harsh utterances irritate more than they give cause for reflection”. It has become ever more apparent, however, that formulations aimed at smoothing down do not make the necessary impression...Treating people with kid gloves you achieve very little. They will observe you, put you on the shelf, and forget you."



Swedish edition of The Philosopher´s Stone

Students who enter a study of Laurency will immediately notice a few idiosyncrasies in his philosophy. He often has very critical remarks on democracy without presenting a political alternative. This could be taken as an excuse for a fascist view but this is not a correct interpretation. Laurency is clearly a definite opponent of all forms of totalitarianism. Very peculiar is his total misunderstanding of Social democracy, which he equates with communist dictatorship. His views on socialism are definitely not in line with his favourite esotericists Blavatsky and Bailey. A third pecularity is his absolute dislike of biographies, which he regards as an infringement on privacy. Given these ideosynchracies reading the books of Laurency is an intellectual challenge.He has presented one of the best and most erudite formulations of the esoteric world view aviable, even in an international perspective.

As an academic philosopher Laurency especially addressed the basic scientific, ontological and epistemological issues and problems confronting students of esotericism. He often pointed out that the only scientifically and intellectually tenable attitude to the esoteric worldview is to regard it as a working hypothesis: "To scientists without experience of other

worlds than the physical, hylozoics can, of course, be only a working hypothesis" (Laurency, The Way of Man, p. 39, online version). Incidentally this is also the position recommended by the Tibetan, D.K., in the books written by Alice Bailey: "Our attitude should be that of reasonably enquiry and our interest that of the investigating philosopher, willing to accept an hypothesis on the basis of its possibility... Those open minded investigators who are willing to accept its fundamentals as a working hypothesis until these are demonstrated to be erroneous. They will be frankly agnostic..." (Alice Bailey, A Treatise on White Magic, 1971 (orig. 1934) pp 6, 32).

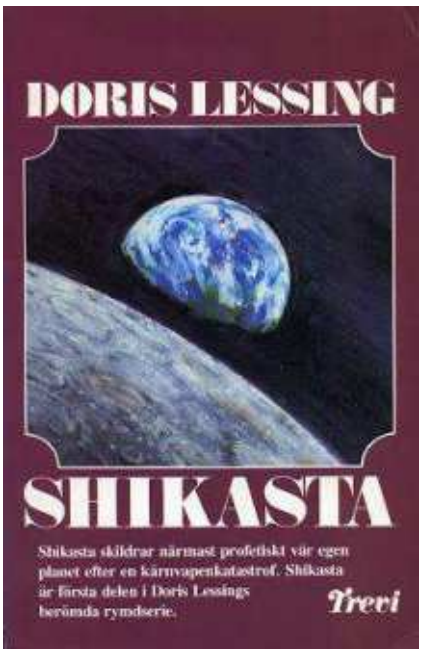
As information on Henry T. Laurency and Hylozoics in Sweden is so scarce I have published the chapter on Laurency from my new book on my homepage. Unfortunately it is only in Swedish but a Google translation may be of some help.

Doris Lessing, UFOs and sufism

On November 17 British author Doris Lessing (1919-2013) died, aged 94, at her home in London. She was awarded the Nobel Prize in Literature in 2007. Once asked what she considered her foremost works she answered that it was the five novels collectively known as *Canopus in Argus: Archives*, written between 1979-1983. This was a surprising answer to all who were not aware of Doris Lessing´s profound interest in mysticism and esoteric traditions, especially Sufism. That the Sufi tradition was an important philosophy and the ideological basis of many of her later novels was totally missed in the obituaries and articles in the Swedish press. The word Sufism is not even mentioned in the largest newspapers *Dagens Nyheter* and *Svenska Dagbladet* or the local daily, *Norrköpings Tidningar*. By omitting this important influence the Swedish biographical articles become notably onesided and biased. The reason is probably that mainstream Swedish literary critics and journalists have no knowledge of mystical and esoteric traditions. They are what Theosophist and former BSRF director Riley Crabb used to call metaphysical illiterates.

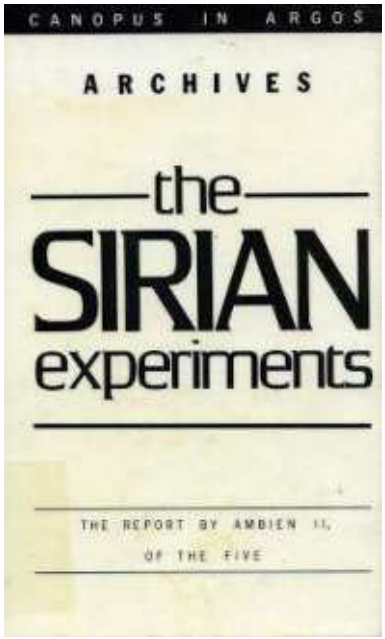
During the first decades of her literary career Doris Lessing wrote novels with political, social, feminist and psychological themes, often from a radical left wing perspective. For a few years she was a member of the Communist Party, but became disillusioned by the materialism and lack of a spiritual dimension in Marxism. In 1964 she read the book that would change her life, *The Sufis*, by Idries Shah, author and teacher in the Sufi tradition. Lessing contacted Shah and they became lifelong friends and he her spiritual mentor. Ideas and conceptions from Sufism was incorporated in many of her novels from the 1970s.

In 1979 Doris Lessing, known and respected as a radical and feminist author, provoked the reading public with the novel *Shikasta*, the first volume in the *Canopus in Argus* series. Many mainstream literary critics regarded it as incomprehensible and second rate science fiction. But this and subsequent titles in the series were not technological sci-fi stories but a presentation of Sufi concepts and esoteric ideas in a science fiction setting.


DORIS LESSING
SHIKASTA
Shikasta skildrar närmast profetiskt vår egen planet efter en kärnvapenkatastrof. Shikasta är första delen i Doris Lessings berömda rymdserie.
Trevi

The *Canopus in Argus* novels is the story of interstellar intervention with the aim to accelerate the biological and cultural evolution of Earth (Shikasta). Early in Earth history extraterrestrials from Canopus visited our planet and tried to civilize the the primitive inhabitants with genetic engineering and cultural influence. After a cosmic catastrophe contact is partially broken and another group arrives with evil intentions, spreading violence, hate and destruction. Both groups infiltrate their agents on Shikasta and the story is presented through the eyes of George Sherban, a Canopus agent.

After *Shikasta* there were four more volumes in the series. Anyone acquainted with the esoteric tradition will immediately recognize ideas and themes from the Ancient Wisdom. Volume three, *The Sirian Experients*, is especially interesting because of Doris Lessing´s preface: "I think it is likely that our view of ourselves as a species on this planet now is inaccurate, and will strike those who come after us as inadequate as the world view of, let´s say, the inhabitants of New Guinea seems to us. That our current view of ourselves as a species is wrong. That we know very little about what is going on. That a great deal of what is going on is not told to ordinary citizens, but remains the property of small castes and juntas."

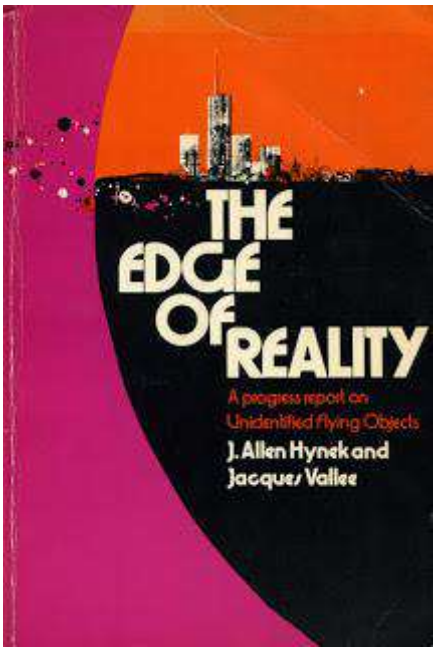


In a further comment Doris Lessing´s interest in both UFOs and the esoteric tradition becomes even more explicit: "I would not be at all surprised to find out that this earth had been used for the purposes of experiment by more advanced creatures... and that there might have been a science in the past which we have forgotten... that we may be enslaved in ways we know nothing about, befriended in ways we know nothing about... As for UFOs, we may hardly disbelieve in what is so plentifully vouched for by so many sound, responsible, sensible people, scientific and secular".

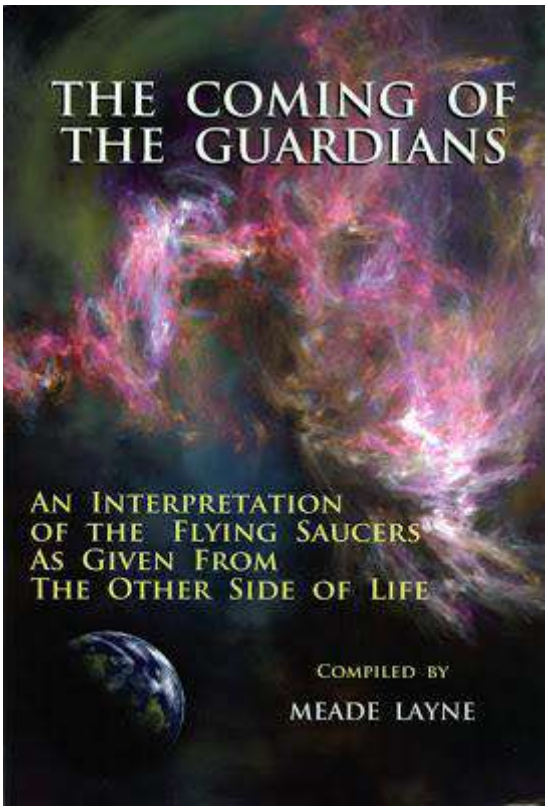
Readers who wish to explore the Sufi ideas of Doris Lessing find much of interest in *Between East and West. Sufism in the Novels of Doris Lessing*.

Alice Bailey and extraterrestrial intervention

The Edge of Reality (1975) by Allen Hynek och Jacques Vallee is one of the classics in UFO literature. Of special interest are the unusually open minded discussions, the brainstormning, between Hynek and Vallee. That both of these scientists were also ardent students of hermetical and esoteric traditions is obvious from their choice of and presentation of the various UFO theories. They have, from different perspectives, tried to find clues to the UFO enigma in old books on myth, folklore and the esoteric tradition. After many years of search Vallee concludes: "... there is no occult school that has a tradition of UFOs. They are just as baffled about it as the rationalists, and they tend to reject it with the same kind of skepticism; in other words, you find the same kind of skepticism in the high priests of the occult as you find in the high priests of science." (p. 145).



Vallee´s assertion is, in my estimation, basically correct. There is no mention of UFOs, at least in our time, in the esoteric tradition, only stories of Vimanas used in Atlantis. So when UFOs started appearing in large numbers after the end of World War II esotericists were as astonished and unprepared as the general public. Meade Layne, founder of *Borderland Sciences Research Associates* in 1945, commented several times on this problem in *The Coming of the Guardians*, first published in 1950. His opinion was that the "near-hopeless inadequacy" of occult orders both in the east and west to cope with "facts of such immense importance" (the coming of the saucers) was appalling. This lack of knowledge of UFOs among esotericists became a challenge to the second director (1959-1985) of BSRA, Theosophist Riley Crabb. He declared his objective in *The Journal of Borderland Research (Round Robin),* vol. 17:1, Jan-Feb. 1961: "Meade Layne pointed out years ago how unprepared were the established Mystery Schools to explain the Flying Saucer phenomena. Your present director of BSRA knows from experience that this is true. My lecture work since 1954 has been an attempt to correlate Saucer sighting data with Mystery School teachings." (p.22)



New edition published in 2009

This was a real and difficult challenge to Riley Crabb as there is not much data to find in the classic Theosophical and esoteric literature. Crabb relied heavily on the claims of the unusual and interesting trance medium Mark Probert, whos Inner Circle members asserted that many UFOs were basically etheric. A most unusual member of the original BSRA associates was author and contactee Millen Cooke, whose article *Son of the Sun*, was remarkably prophetic as it was written in 1946.

Riley Crabb, 1912-1994

Riley Crabb was very well versed in the esoteric tradition and quoted frequently from various Theosophical classics and the writings of Alice Bailey. But he still seems to not have noticed several almost prophetic assertions made by the Tibetan in the books of Alice Bailey. Pronouncements made before 1946 and which could be interpreted in a UFO context. I will here present some relevant quotes for consideration. They are all from *The Externalisation of the Hierarchy,* clothbound edition, 1981.

April 1935: "... the regenerative forces of Those extraplanetary Beings Who offer Their Help at this time." (p. 25)

April-May 1940: "Hovering today within the aura of our planet are certain great spiritual Forces and Entities, awaiting the opportunity to participate actively in the work of world redemption, re-adjustment and reconstruction.... the waiting extra-planetary Forces." (p. 222-223)

September 1940: "There still remains one mode of intervention which is still more mysterious, illimitably more powerful, and definitely more difficult to evoke and subsequently to contact. This is the emergence, responce, or appearing of great Sons of God Who dwell in sources far removed from our planetary life altogether..." (p. 261)

April 1943: "Certain great Energies of extra-planetary significance Who stand ready to intervene..." (p. 392).

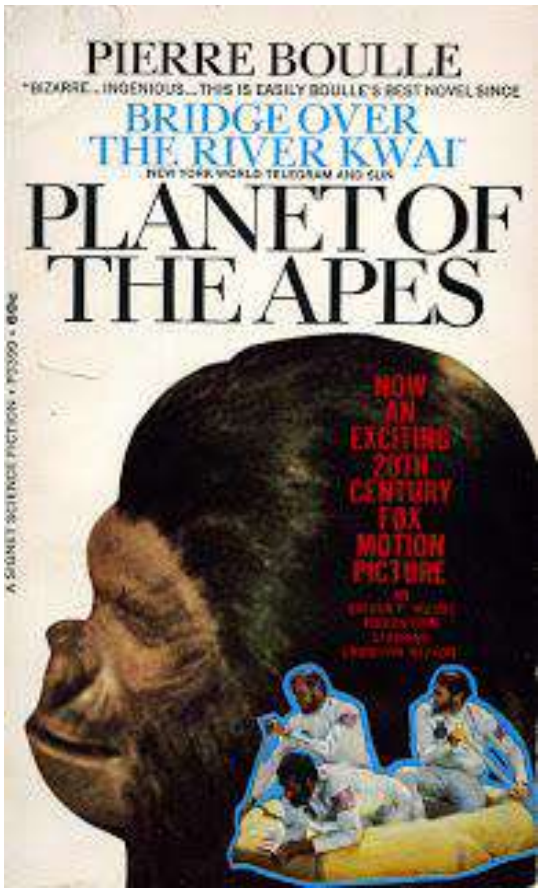
These are just a few quotes. There are several more. Although the Tibetan often use typical oriental symbolic language these statements are clear indications that in the esoteric tradition before 1946 there is mention of an awaited extra-terrestrial intervention. Nothing is said of how this is to be accomplished and there is no mention of craft or technology. It is also obvious from several quotes that even the Tibetan is not sure whether the "extraplanetary beings" will intervene. *The Externalisation of the Hierarchy* is to my knowledge the only esoteric source before 1946 that could be associated with the UFO enigma.

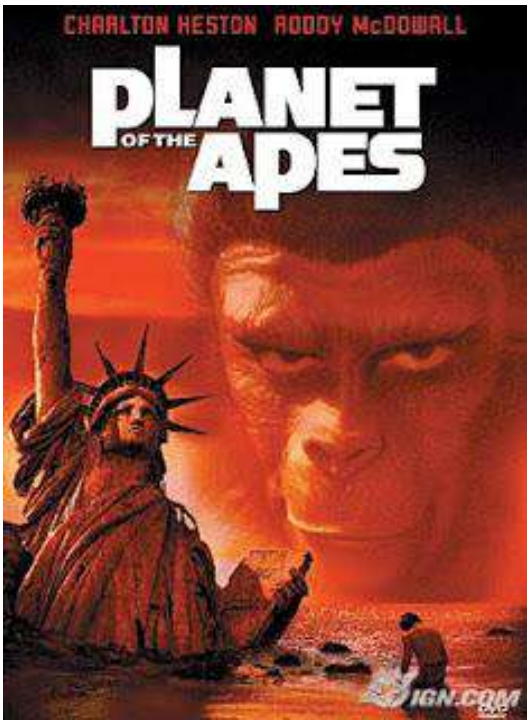
Finally I hope that the present leaders of *Borderland Sciences Research Foundation (BSRF)* take god care of their unique archive. According to a presentation on the blog *Borderland Sciences News* they are trying to preserve and arrange the archive which is now unaviable. Unfortunately they never answer e-mail as I have several times unsuccessfully tried to buy older issues of Round Robin as some issues are missing in AFU. I do hope that the UFO and esoteric community will have access to this archive in the future.

Welcome to Alcatraz

Three astronauts walking across a seemingly endless desert landscape. The heat is excruciating. They have just landed on an unknown planet and their spaceship is destroyed. With no opportunity of returning to Earth and facing a slow death if no water and food is found within 48 hours they start discussing what ultimately motivated their decision to join this expedition. The men represent three different psychological types. For one of them honour, fame and bravery is important. He is the power type. The second man is the ultimate scientist. He would enter a burning volcano to get new research data. The third man, captain of the expedition, is regarded as a cynic by his colleagues. What is your real motives they enquire. The captain stops walking, turn his head towards the sky explaining his motive: “I am a seeker too, but my dreams are not like yours. I can´t help thinking that somewhere in the universe there has to be something better than man.”

The scenario is familiar to all fans of science fiction who recognize the scene from the masterful sf-movie *Planet of the Apes* (1968), starring Charlton Heston. In my view one of the best science fiction movies ever made, based on a novel by French author Pierre Boulle. Charlton Heston´s philosophical response have echoed in my mind since the first time I watched this classic movie.


PIERRE BOULLE
"BIZARRE...INGENIOUS...THIS IS EASILY BOULLE'S BEST NOVEL SINCE
BRIDGE OVER THE RIVER KWAI"
NEW YORK WORLD TELEGRAM AND SUN
PLANET OF THE APES
NOW AN EXCITING 20TH CENTURY FOX MOTION PICTURE



Moscow, summer 1933. Journalist and author Arthur Koestler is relaxing at Café Metropoles. He has been sent to the Soviet Union to write about Stalin´s first Five-Year-Plan. After a few Vodkas his mood changes and he becomes painfully aware of the acute misery of human existence on this planet. Instead of an article on the Five-Year-Plan he starts formulating a fantasy on the Metropole´s napkins. This fantasy, a drama, was published as *Twilight Bar* in 1945. Two interplanetary visitors, Alpha and Omega, suddenly arrive on Earth with a mission to find the worst and most unhappy planet in the Universe. They find it - Tellus. Alpha and Omega give the governments three days to change the situation. If not, humanity will be wiped out and another civilization take its place. The drama ends one hour before the three days have expired.

The theme is universal and existential, the problem of evil and suffering. One of the traumatic moments in life is when you suddenly become aware of that this world is not a nice place. You start wondering what strange fate put you on this Dark Star and why the concentration of so much evil on one planet? The orthodox theologies of the world religions certainly has no reasonable answer only referring to the inscrutable will of God.

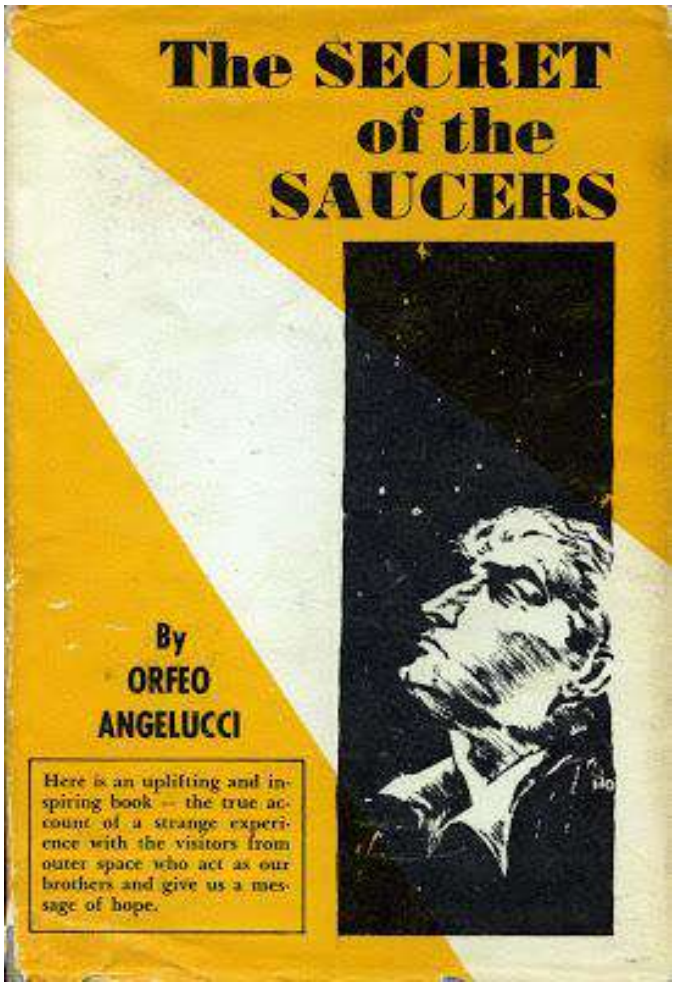
In 1976 I got some interesting views on this problem corresponding with the erudite English Theosophist and ufologist Mr. T. Bryon Edmond. Although he accepted the esoteric tradition as a good working hypothesis he regarded himself as an agnostic and pessimist: "And where do I stand now? After 50 years study of philosophy I´m afraid I am no nearer a solution of the mysteries of the universe and life and death then when I started. And I am a pessimist. To me the world and physical existence is evil... Certainly Christianity, with its concept of an almighty and loving God cannot cope with the problem. Theosophy does better with the idea of the Imperfect Gods. This explains evil, but does not justify it. In my opinion, it would be better not to create at all, than to create a world in which innocent people have to suffer."

T. Bryon Edmond obviously has a point here. International media presents a daily mix of what´s going on in the world: wars, terror, torture, rape, slavery, international crime syndicates, poverty, famine, greed and egotism. But although well informed on the esoteric tradition Mr. Edmond has obviously missed a central theme in esotericism, what I use to call the Alcatraz theory. The assertion that our planet is a sort of interplanetary Alcatraz, a quarantined prison world where the scum and criminals of other planets have been placed to work out their own destiny. This assertion has the advantage of being a rational and logical explanation for the miserable situation on this planet. An interesting point is that this claim was also presented by several of the first generation UFO contactees. Academic scholars would explain this fact as influence from ideas in the occult underground. Esotericists could speculate on a somewhat novel method by the planetary guardians of propagating the Ancient Wisdom.

The Tibetan, writing with the help of Alice Bailey, often refers in his books to "...the unhappy little planet of suffering which we call the Earth" (*Discipleship in the New Age*, p. 649) or "...this planet of suffering, sorrow, pain and struggle" (ibid. p. 385) and that this is part of a large experiment. We are also told that "conditions of agony and of distress such as are found on our planet are found in no such degree in any other scheme." (*A Treatise on Cosmic Fire*, p. 416).

Swedish esotericist Henry T. Laurency is even more specific in his tomes:
"In no other place in our solar system and, according to what has been intimated, in our seven-globe of solar systems, is there such a mankind as ours. People arrive here from other solar systems to watch a mankind whose match in stupidity and brutality they have never seen." (*The Way of Man*, p. 14).
"Regrettably, our very planet is the “slop-pail” of the solar system. Monads of repulsive tendency have been
transferred here from other planets and also solar systems, such hateful types as have caused trouble in planets with individuals of attractive tendency. (*Knowledge of Life One*, p. 61).

Of the early UFO contactees we find the Alcatraz theory clearly formulated by Orfeo Angelucci, George Adamski, George Hunt Williamson, Kelvin Rowe and George Van Tassel. In *The Secret of the Saucers* Angelucci writes: "I may tell you that to the entities of certain other worlds Earth is regarded as the accursed planet, the home of the reprobate, fallen ones. Others call your Earth the home of sorrows. For Earth´s evolution is evolution through pain, sorrow, sin, suffering and the illusion of physical death." (p. 43)


The SECRET of the SAUCERS
By
ORFEO
ANGELUCCI
Here is an uplifting and inspiring book — the true account of a strange experience with the visitors from outer space who act as our brothers and give us a message of hope.

And George Adamski, the most controversial of the UFO contactees was told by one of his space people: "...centuries ago, in a meeting among the teachers of wisdom on many planets, it was decided to ship such selfish ones to new planets capable of maintaining human life... Earth in our system was chosen for the new home of these unruly ones from many planets inside and outside of our system. These exiles were what you on Earth call trouble-makers." (Inside the Space Ships, p. 180).

The Alcatraz theory is intriguing but not very comforting, because you are confronted with a rather disturbing follow-up question: What am I doing here?

Theosophy and the Swedish UFO movement
Few in the younger generation of UFO-Sweden members are aware of the ideological and historical roots of the organization. It may come as a surprice for todays scientifically oriented ufologists that the Swedish UFO movement was in fact founded by active members of the Theosophical Society Adyar. That there was a strong overlap between various esoteric groups and the first generation ufologists is often mentioned by scholars of religion such as J Gordon Melton and Robert Ellwood. In most countries the UFO movement that appeared in the 1950ies consisted of two factions, one with a basically scientific agenda and the other more or less inspired by new age ideas and the early UFO contactees. But Sweden may be exceptional as a country where the formal UFO societies in the 1950ies were exclusively formed by Theosophists.

This unusual historical development is mainly due to one exceptional woman, Ms Edith Nicolaisen, founder of the new age publishing house *Parthenon* in July 1957. She was strongly influenced by theosophical and anthroposophical ideas and was a good friend of Theosophist and Danish liberal Catholic Bishop Otto Viking. The *Parthenon* board consisted of three women, all active in the Swedish Theosophical Society Adyar: Brita Rodosi, Rut Lindberg and Sonja Lilienthal. Edith Nicolaisen began corresponding with George Adamski in 1954 and the first book published in Swedish in October 1957, was *Flying Saucers Have Landed* by Desmond Leslie and George Adamski. A best-seller called "The book that was dynamite" by *Flying Saucer Review* editor Charles Bowen.

Edith Nicolaisen (1911-1986)

The first book published by Parthenon

Edith Nicolaisen´s second aim was to form as many UFO and new age groups in Sweden as possible. In October 1958 she and her Parthenon co-workers invited the German new age and contactee oriented ufologist Karl Veit to Sweden. With his help Edith was able to inspire the founding of *Malmö UFO-Sällskap (Malmö UFO Society)* on October 1, 1958. Later adopting the name *Malmö Interplanetariska Sällskap* (MIS) (*Malmö Interplanetary Society*), today the oldest still active UFO society in Sweden. Parthenon published several of the classic contactees of the 1950ies: George Adamski, Daniel Fry, Ray and Rex Stanford, Elisabeth Klarer. These books had a strong influence on Swedish ufology in the 1950ies and 60ies.

Karl Veit in Edith Nicolaisen´s apartment in Hälsingborg 1958

The second UFO society formed in 1958 was Stockholm based *Ifologiska Sällskapet (The Ifological Society).* IFO should here be interpreted as interplanetary flying objects. In 1951 Adyar Theosophist Mr. Jan-Erik Janhammar founded an independent society *Måndagsgruppen* (The Monday Group) inviting speakers not only from the Theosophical Society but from various new age and spiritual groups. In March 1958 Mrs Kerstin Bäfverstedt was invited for a lecture on flying saucers. Mrs Bäfverstedt had a deep interest in UFOs, paranormal phenomena, Theosophy and alternative healing methods. She was the Swedish regional director of *Borderland Sciences Research Foundation* (BSRF) in California and a good friend of Riley Crabb, Trevor James Constable and Dr. Ruth Drown.

Jan-Erik Janhammar

Kerstin Bäfverstedt (1909-2000)

Her lecture was a huge success and she was invited once again the next week to lecture on flying saucers. This time a suggestion was made to form a "IFO society" in Stockholm and members of the audience were invited to a formal meeting on March 23, 1958 and now the *Ifological Society* was founded. The first generation members were mostly theosophists, anthroposophists and spiritualists. Sweden had to wait until 1966 when representatives of a

more critical and scientifically based ufology appeared with the book by Mr. K. Gösta Rehn, *De flygande tefaten. Dokument och teori (The Flying Saucers. Documents and Theory).* Rehn was Swedish regional director of *Aerial Phenomena Research Organization* (APRO) and his first and subsequent books inspired the formation of the more scientifically oriented UFO societies in the 1970ies. *UFO-Sweden* was one of these organizations founded in 1970.

K. Gösta Rehn (1891-1989)

With the founding of *UFO-Sweden* Swedish ufology entered a new era with field investigations and a more critical view of the new age and contactee oriented ufology. Still many *UFO-Sweden* members were inspired by and active in theosophical groups. A frequent lecturer at meetings and annual conferences were Mr. Jan Fjellander, son of Liberal Catholic Bishop and well known theosophist Sigfrid Fjellander. Very active in UFO-Sweden during the 1970ies and 80ies were theosophically oriented UFO contactee Mr. Sten Lindgren.

Jan Fjellander

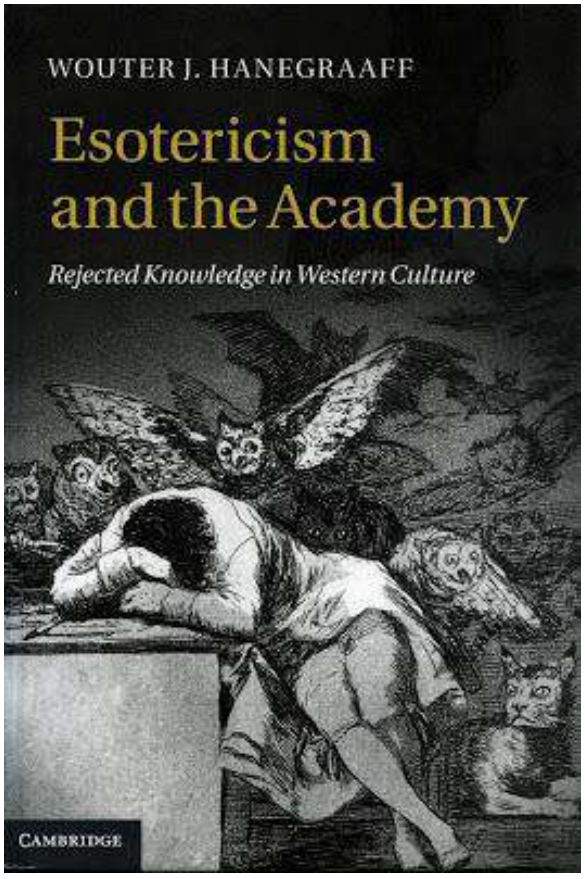
It was of course only natural that Theosophists should become interested in ufology. There are many connections and similarities between the phenomena and paranormal contacts described in classical Theosophy and the early UFO contact movement. Very few ufologists have entered this field of study but I hope our collegues around the world will discover this interesting area of research. And I also welcome active Theosophists with a scholarly disposition to join in this venture.

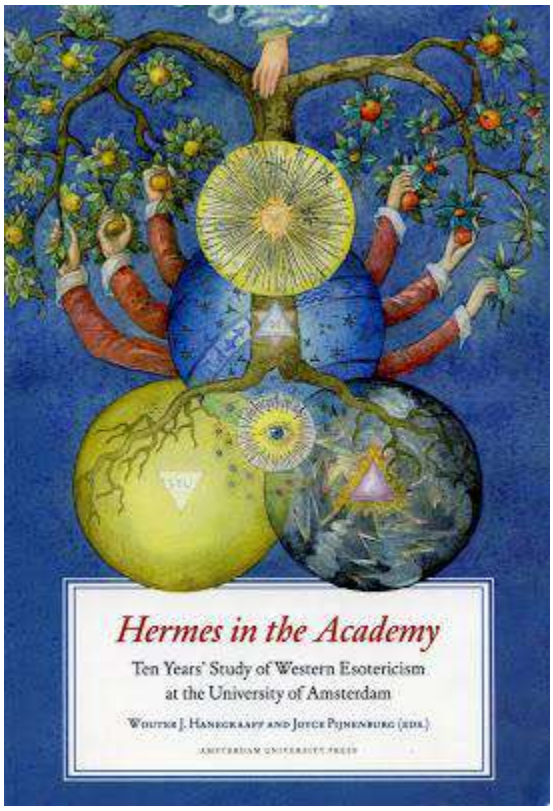
2. Academic Esotericism

Esotericism, ufology and the Academy

As a young student in the mid-1970s I studied history of religions and philosophy at the University of Stockholm. Already an active ufologist - AFU was founded in 1973 - and an avid reader of esoterica I entertained plans for an academic career researching new religious movements. Somewhat to my surprise I was made aware of that this was not an area of inquiry endorsed by the institution. Rather it was shunned and obviously regarded as a non-legitimate field of study. I finished a short thesis on the Kabbalah and tried academic philosophy instead but found it rather boring and entered the *Swedish School of Information and Library Science*. I have never regretted this choice as you may have guessed from the wonderful quote at the top of my blog.

Perhaps I was twentyfive years ahead of my time because during the last decades a minor cultural revolution has occured in the academic world. Today their is no problem studying new religious movements and what is even more surprising, esotericism has entered the Academy as a legitimate field of study. There are now three universities for the interested student to choose between: Sorbonne, Amsterdam and Exeter, United Kingdom. An excellent introduction to what is now labelled Western Esotericism and how this earlier taboo discipline found its way into the universities is *Esotericism and the Academy* by Wouter J. Hanegraaff, professor of History of Hermetic Philosophy and Related Currents at the University of Amsterdam. A companion volume is *Hermes in the Academy*, edited by Wouter J. Hanegraaff and Joyce Pijnenburg.

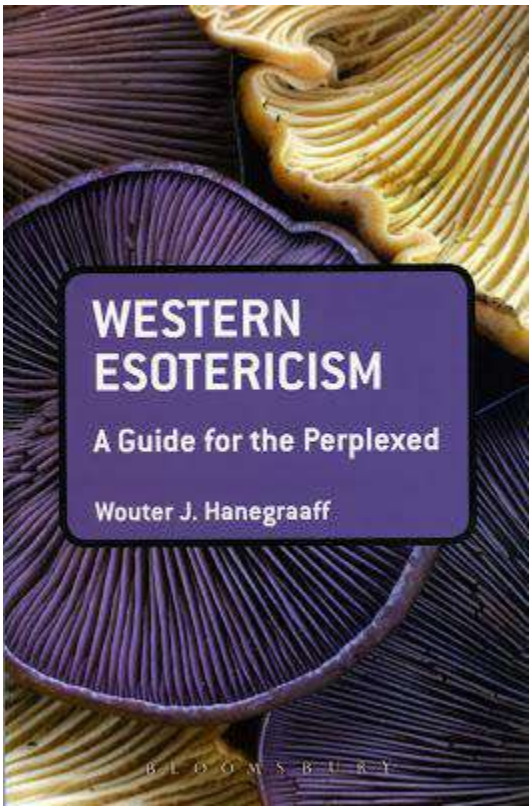




In his introduction to *Esotericism and the Academy* Hanegraaff gives some interesting glimpses of his problems, as a young university student, to learn more of the then taboo subject of esotericism: "I was intrigued and wanted to learn more, so I asked my professsors for advice. And that is when I began having my first experiences with a phenomenon that has ultimately led me to write this book. My interest in this domain seemed to make my teachers uncomfortable, and to my repeated requests for information and suggestions, they responded by tossing the embarrasing topic on to another collegue as if it were a hot potato. Nobody seemed willing to touch it."

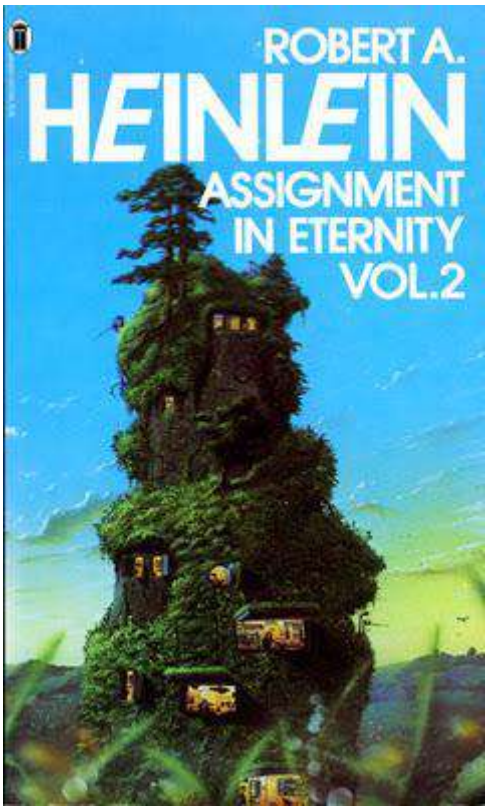
A few decades ago the academic climate made it almost impossible to study esotericism, even in a historical and neutral way. Thanks to pioneers like Wouter J. Hanegraaff the situation has begun to improve. In his article Some Remarks on the Study of Western Esotericism, Hanegraaff relates the problem of even mentioning the word esotericism in academic discussions: "...one may find that some excellent specialists hesitate or flatly refuse to participate, simply because being associated with "esotericism"."

Although academic esoteric research is neutral and does not adress the ontological issue, the question of truth, Hanegraaff displays a very open attitude to the possibility of new knowledge: "All that I do know is the prime directive that should guide scholarly research and intellectual exploration: not to hold on what we already know well enough, allowing it to dominate the whole of our vision and thought, but being ready to discard our prejudices and revise our preconceptions in the light of new knowledge."

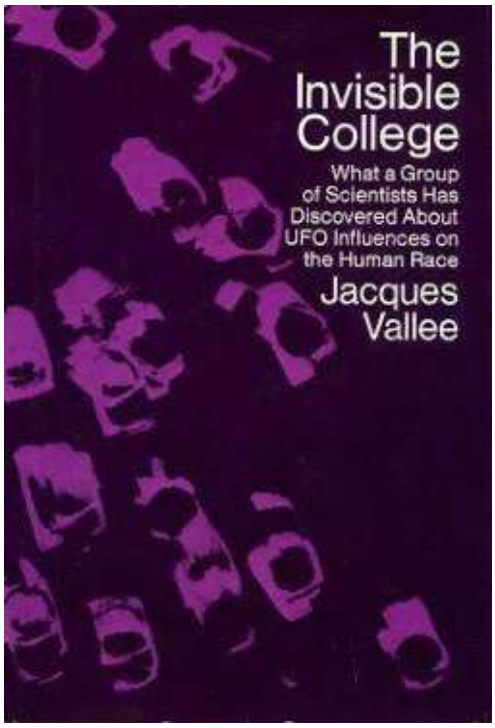


As a ufologist and investigator of paranormal phenomena I adress esotericism in a somewhat different way, asking questions that even academic scholars do not touch. I have often pointed out that Theosophy is contactee experiences minus spacecraft. That is, many of the original proponents of the esoteric tradition claimed both physical and psychic contact with "aliens" often named Brothers or Adepts. Check this list on such experiences. Compare this list with classic ufo contactee reports, investigated by ufologists. This way of looking at esotericism changes the perspective and opens up new possibilities of evaluating the very difficult ontological issue, or in everyday language - the truth or reality behind the claims.

But this kind of research, as well as, UFO field investigation, would never be possible within an academic framework. Any university scholar suggesting such an inquiry would flogged by his collegues and would meet with a crescendo of criticism from the organised skeptics howling irrationalism, pseudoscience, anti-modernism. Just look at the problems for academic research in parapsychology. This reminds me of a favourite quote from Robert A. Heinleins fascinating novel *Lost Legacy,* printed in *Assignment in Eternity vol. 2*: "Any suggestion that their might be something to consciousness that can´t be explained in terms of physiology and mechanics is as welcome as a Saint Bernard in a telephone booth."

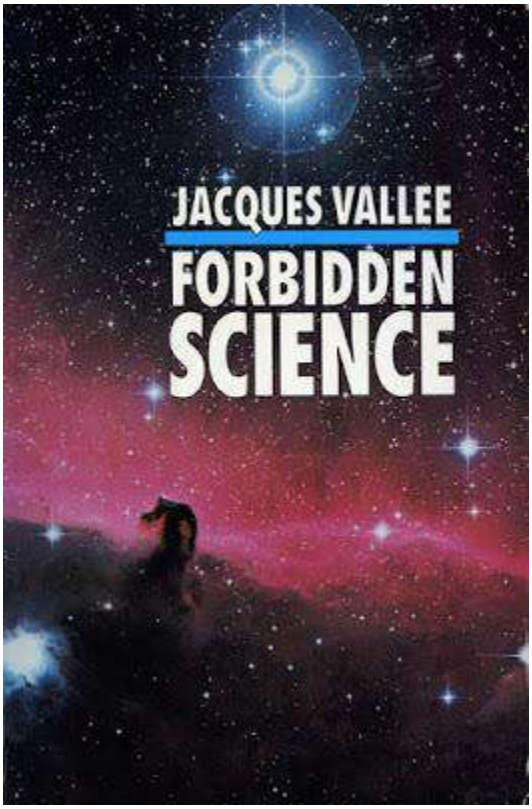


My proposition for inquiry is what I iconoclastically use to call "real research". Simply because it tries to answer the basic question we all want to know - what is the truth? But as this type of research is not possible within todays universities the only other option is creating privately funded archives and research institutions like AFU. And also gather a group of open minded, non conformist scholars in a new Invisible College, like the one created by Allen Hynek and Jacques Vallee in the 1960s. This work is a real intellectual challenge.



Paranormal phenomena and the academic scholar
During my 40+ years of investigation and study of UFO and paranormal phenomena I have talked to many kinds of witnesses, with a wide variety in profession and education. One of the most regular comments after an interview has been - don´t mention my name. That so many witnesses to UFO and paranormal phenomena prefer anonymity is a problem in research as the credibility factor is reduced, especially when witnesses only wish to talk to one investigator. I have been in this situation many times and lamented it. But witness integrity is very important. There is a social stigma in mentioning experiences and encounters that mainstream science regard as impossible or mythic. I well remember the words of a Swedish woman who went public with her UFO close encounter: "If I had known the public reaction to our observation I would never have talked to the media."

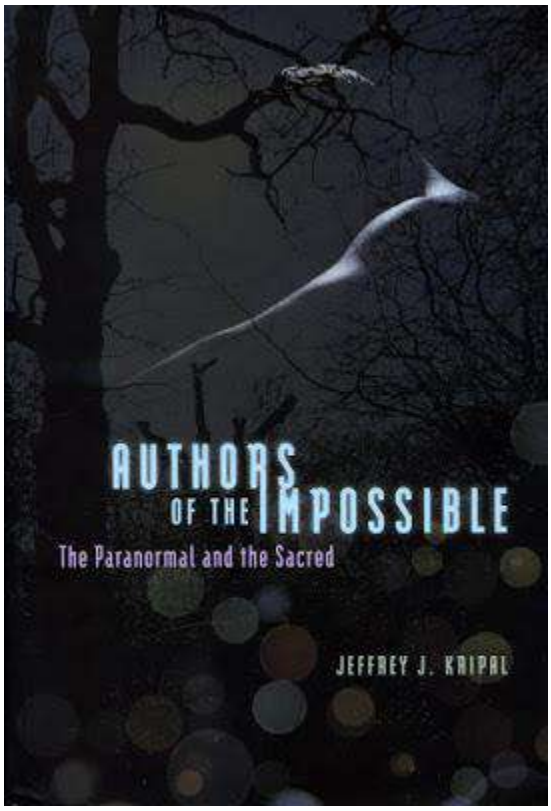
This is probably the prime reason why so few academic scholars go public when encountering unusual phenomena. To mention telepathy or intuition may be acceptable in academic circles but if you recount materializations, levitations, UFO close encounters or observations of little people, fairies (leprechauns) you are usually in for trouble. This is probably why active scientists and academic scholars loathe to disclose their personal experiences. It could also be the end of their academic career or work if the organized skeptics enter a campaign against this "irrational pseudoscientist" who has entered the domain of Forbidden Science. "Science is the pursuit of the unknown", wrote biologist and Fortean researcher Ivan T. Sanderson. Or at least it should be!



An interesting effort that may somewhat remedy this situation is a website called the PK-Collection by Marcus Heymann. It is a collection of documented reports and statements from well-known scientists and academics who have publicly told of their observation of phenomena like materialization and levitation. Marcus Heymann gives this interesting explanation for his project:
"I brought this collection into life, because once I was even an involuntary witness of a

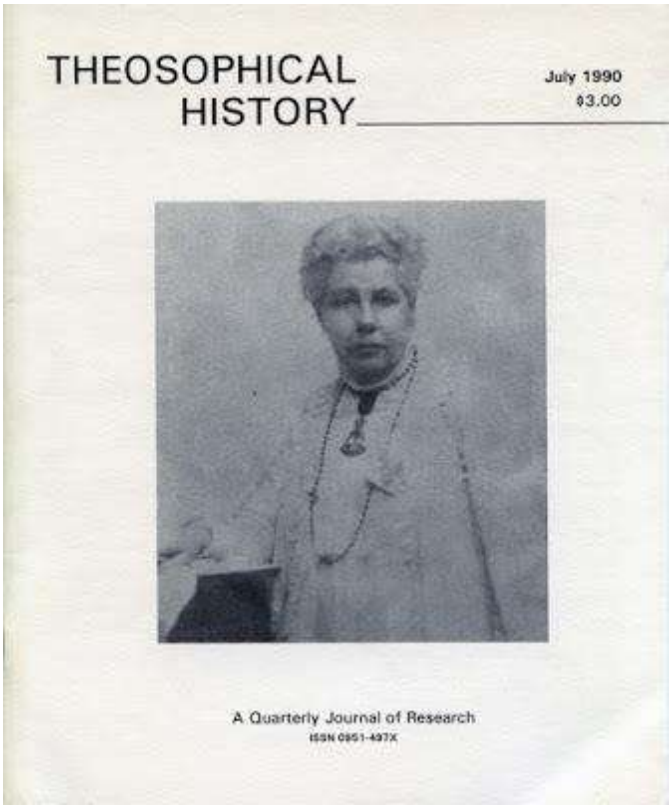
floating object. A table had risen, remained in the air and fell slowly to the floor again, as if it was held by invisible hands. You can probably imagine that such an experience is not pleasant. One believes to have went mad and is afraid. Fortunately, there were other observers present with the same horrified look. That helped to reassure me, because I have never heard of sudden-onset group insanity. For the particularly clever of you, no, it was not a magic show!... So I went on a search for other witnesses of these types experiences, that's called psychokinetic phenomena (pk phenomena). It seemed that there are many but only a few had the courage to describe what they witnessed using their real name. Most people use a synonym. For me, it´s interesting, to get a confirmation from someone who had an academic background and was (is) willing to use their real name. That´s why I went looking for academics who had seen something like this. I was amazed when I discovered that well-known scientists and Nobel Prize laureates had witnessed such events and written about it. That was the beginning of the collection."

Maybe we are now witnessing a more open attitude to paranormal phenomena among leading scientists? American science journalist John Horgan in his book *Rational Mysticism* (2003) noted the increased academic interest in the interface between science, mysticism and religion. Hogan use the term "rational mysticism". In his article in Scientific American, July 2012 with the provocative title *Brilliant Scientists Are Open-Minded about Paranormal Stuff, So Why Are Not You?* he concludes: "... the discovery of telepathy or telekinesis would blow centuries of accumulated scientific dogma sky high. What could be more thrilling!" Another scientist who challenges the materialist and reductionist worldview is Dr. Jeffrey J. Kripal, professor of religious studies at Rice University, Houston, Texas.



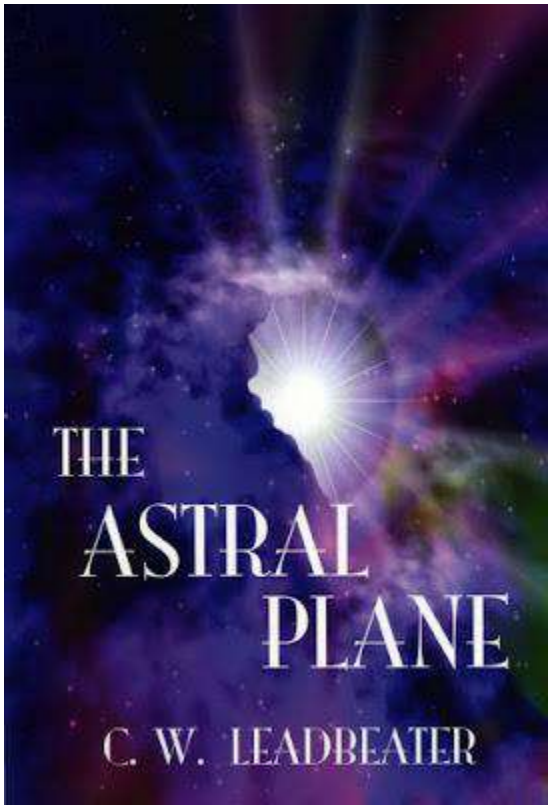
From an esoteric viewpoint one of the most audacious theories regarding 19th century paranormal phenomena formulated by an academic scholar is the Hidden Hand Theory presented by Theosophical scholar Dr. Joscelyn Godwin, Colgate University, New York. In a four part series of articles, *The Hidden Hand*, 1990-1991 in the academic

journal *Theosophical History*, Godwin presents impressive documentation indicating that a secret society created the first wave of very physical materialization phenomena in the United States: "The suggestion is that the Hydesville phenomena were not a spontaneous manifestation, but something provoked by living persons, acting with no lesser intent than that of changing the worldview of Western civilisation." (*Theosophical History*, vol. 3:2, April 1990, p. 38.) Joscelyn Godwin is very much aware of the problem of presenting such a theory as an academic scholar. In a position statement he states: " "My own mind is open to the possibility of events for which materialistic science, and the historical scholarship modeled on it, has no place; consequently, I do not automatically dismiss the idea of immaterial influences, such as were suggested byt many writers on the Hydesville incident... I would suggest that there was another Hierohistorical event in the early 1870s; another move to affect public opinion, mainly by working from within the Spiritualist movement." (*Theosophical History*, vol. 3:3, July 1990, p. 72-73).



This is also the view of history as given in the Esoteric Tradition and mentioned by writers such as Charles Leadbeater, Constance Wachmeister,Annie Besant, Alice Bailey and Henry T. Laurency. In his book *The Astral Plane* (1898) Charles Leadbeater mention a secret lodge he personally knew, The Yucatan Brotherhood: "The Chiefs of this Lodge, though they have always kept themselves and their society strictly in the background, have nevertheless done what they could from time to time to assist the progress of truth in the world. Nearly a century ago, in despair at the rampant materialism which seemed to be stifling all spirituality in Europe and America, they determined to make an attempt to combat it by somewhat novel methods – in point of fact to offer opportunities by which any reasonable man could acquire absolute proof of that life apart from the physical body which it was the tendency of science to deny. The phenomena exhibited were not in themselves absolutely new, since in some form or other we may hear of them all through history; but their definite organization – their production as it were to order – these were features distinctly new to the modern world. The

movement which they thus set on foot gradually grew into the vast fabric of modern Spiritualism, and though it would perhaps be unfair to hold the originators of the scheme directly responsible for many of the results which have followed, we must admit that they have achieved their purpose to the extent of converting vast numbers of people from a belief in nothing in particular to a firm faith in at any rate some kind of future life. This is undoubtedly a magnificent result, though there are those who think that it has been attained at too great a cost."



In esotericism this secret lodge is regarded as a subsidiary branch of the planetary hierarchy, the planetary guardians, custodians of the science of the multiverse. This is the branch or department of this global organization especially concerned with the development of science. Alice Bailey mention their work in Esoteric Psychology I: "The rise of modern spiritualism is no doubt due to the seventh subray influence, and it may also be a foreshadowing of the great seventh ray still to come. It is interesting to note chat this movement was started by a secret society which has existed in the world since the last period of seventh ray dominance in Atlantean times." (p. 166-167, clothbound ed.)

There is an interesting Swedish connection to the Yucatan Brotherhood. Swedish esotericist Henry T. Laurency mentioned in a letter to a friend that he was aquainted with a Norwegian man who was a member of this secret lodge. This man travelled around the world in the 1920s visiting various spiritualist groups, but was not impressed by their activities. (Letter April 12, 1964). According to my understanding Henry T. Laurency worked together with, or was inspired by, a member of the planetary guardians who is referred to as Hilarion, responsible for the branch of adepts involved with concrete knowledge and scientific development. Regarding his work we find this reference by Alice Bailey: "... He (Hilarion-HB) controls and transmutes the great movements that tend to strip the veil from the unseen. His is the energy which, through his disciples, is stimulating the Psychical Research groups everywhere, and

He it was Who initiated, through various pupils of His, the Spiritualistic movement." (*Initiation, Human and Solar*, p. 59, clothbound ed.)

Experiencing a UFO close encounter or a very concrete and physical paranormal phenomenon can be traumatic or inspiring, whether you are an academic scholar or ordinary citizen. People all over the world are changed by these experiences so the impact on our culture is deep and lasting. As a ufologist I can only sympathize with the education by astonishment agenda of the Yucatan Brotherhood. Perhaps they also use the UFO phenomenon in this way? On September 1, 1984 I interviewed Peggy Robert, who had a close encounter with a UFO that became a turning point in her life. Before this incident she was a typical ego-tripping materialist. During the interview she tried to explain her new life after the UFO encounter: "Now I knew there was something else in other dimensions, life that is different and more evolved... After this contact with the UFO I couldn´t accept Christianity as presented in the churches. Now I started an intensive period of searching." Peggy Robert later studied alternative medicine, Reflexology, Acupressure and nutrition. The rest of her life she dedicated to helping people with psychological and physical healing, working at various health resorts.

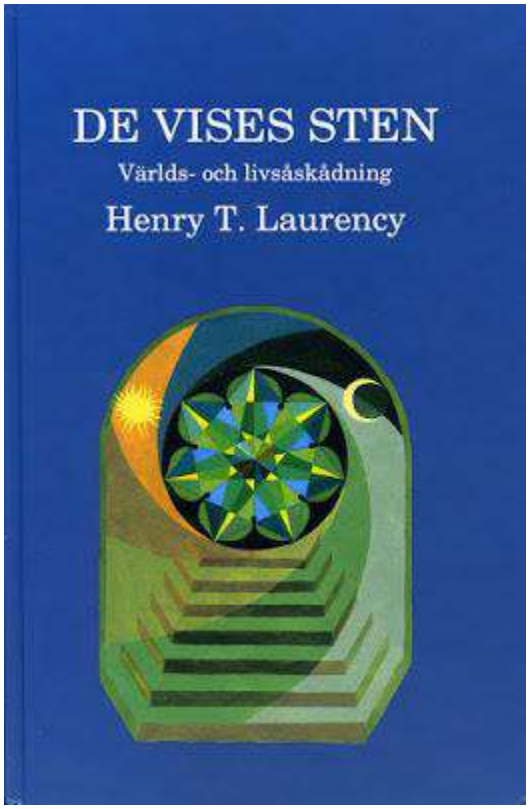
Peggy Robert

If we imagine that members of the Yucatan Brotherhood initiated the UFO incident I guess they could say - Mission Accomplished.

Esotericism and intellectual integrity

As a young student of Philosophy and History of Religions at Stockholm University in the 1970s one of the basic philosophical problems occupying my inquisitive mind was the intellectual and epistemological difficulty in accepting the reality of a multiverse in the esoteric sense. In my diary from January 8, 1976 I wrote: "My thinking is now very much occupied with the problem whether it is consistent with intellectual integrity to accept a worldview that cannot be verified by empirical science? If this is possible than esotericism can be philosophically established and motivated."

Up until 1975 I was very much influenced by the writings of Rudolf Steiner on these issues. His ideas regarding a Spiritual Science that could be verified by special training appealed to my own theories. But in December 1975 I read *Kunskapen om verkligheten* (*The Knowledge of Reality*) by the eminent and erudite Swedish esotericist Henry T. Laurency. His penetrating criticism of Steiner´s Anthroposophy became a watershed and an eye-opener in my own thinking which resulted in a comment in my diary for December 2, 1975: "By studying Laurency, Bailey and other authors I have found that Laurency´s criticism of Steiner is tenable. I didn´t expect that my view on Steiner could be so radically modified and altered."



It was of course not only Laurency´s criticism of Steiner that I found convincing but above all his brilliant, scholarly treatment and presentation of the esoteric tradition. Henry T. Laurency was educated at Uppsala University where his teachers in Philosophy were the famous Swedish philosophers Axel Hägerström och Karl Hedvall. With this background and most assuredly inspiration from one of the planetary adepts he was able to formulate the esoteric worldview in such a clear and scientific language, with a new terminology, that his books can

appeal to scholars and humanist intellectuals. His presentation of esoteric philosophy is in an international perspective of a quality unsurpassed. My personal view is that Laurency is the "disciple of rare capability in Sweden" referred to by Alice Bailey in A Treatise on White Magic (orig. 1934, p. 79 clothbound ed.)

As an academic philosopher Laurency especially addressed the basic scientific, ontological and epistemological issues and problems confronting students of esotericism. He often pointed out that the only scientifically and intellectually tenable attitude to the esoteric worldview is to regard it as a working hypothesis: "To scientists without experience of other worlds than the physical, hylozoics can, of course, be only a working hypothesis" (Laurency, The Way of Man, p. 39, online version). Incidentally this is also the position recommended by the Tibetan, D.K., in the books written by Alice Bailey: "Our attitude should be that of reasonably enquiry and our interest that of the investigating philosopher, willing to accept a hypothesis on the basis of its possibility... Those open minded investigators who are willing to accept its fundamentals as a working hypothesis until these are demonstrated to be erroneous. They will be frankly agnostic..." (Alice Bailey, A Treatise on White Magic, 1971 (orig. 1934, pp 6, 32).

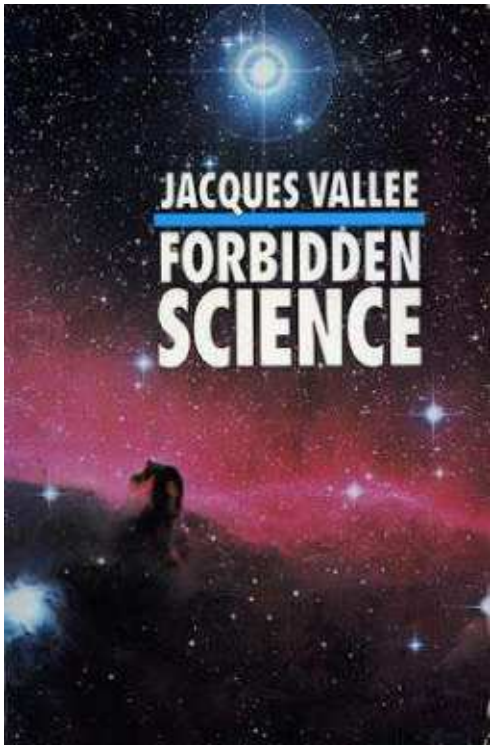
Alice Bailey

In the books by Laurency and Bailey we are constactly reminded to refrain from simple belief when it comes to facts presented by the planetary guardians. Not to make a new dogmatic sect based on the data given, but keeping an open mind and using the information as a working hypothesis. "Belief is the enemy" wrote Fortean journalist John A. Keel. With this attitude the critical and scientific scholars can accept the esoteric worldview and still keep their intellectual integrity.

Regarding intellectual integrity I found an good definition on the website The Critical Thinking Community, Valuable Intellectual Traits: "Intellectual Integrity: Recognition of the need to be

true to one's own thinking; to be consistent in the intellectual standards one applies; to hold one's self to the same rigorous standards of evidence and proof to which one holds one's antagonists; to practice what one advocates for others; and to honestly admit discrepancies and inconsistencies in one's own thought and action."

How come then that so few non-conformist academic scholars and intellectuals have discovered the writings by Henry T. Laurency? The first and most obvious answer is that his books have only been aviable in English during the last decades. But the most relevant reason is that there are very few scholars that dare to enter the domain of Forbidden Science, in the words of Jacques Vallee. To leave the safe world of materialist/reductionist science is to become a cultural heretic. And "coming out" as an esotericist takes intellectual courage, especially if you are working in the academic community. You will be accused of harbouring dangerous irrational ideas and conspiracy theories.



A promising sign of the times though is that "Western Esotericism" can now be studied at several universities. Western esotericism is a somewhat inadequate name as the esoteric tradition is global and planetary. Academic students of Western Esotericism are often referring to the French scholar Antoine Faivre when it comes to a definition of esotericism, consisting of six fundamental characteristics or components. To esotericists of the Bailey, Laurency school the definition is simple: The knowledge of reality in custody of and presented by the planetary guardians. These adepts I have somewhat irreverently referred to as the Higher Intelligence Agency (HIA). Theosophist Henry Steel Olcott, who knew several of them personally often called them "the boys".

A very good definition of intellectual courage is also presented on The Critical Thinking Community:
“Intellectual Courage: Having a consciousness of the need to face and fairly address ideas, beliefs or viewpoints toward which we have strong negative emotions and to which we have not given a serious hearing. This courage is connected with the recognition that ideas considered dangerous or absurd are sometimes rationally justified (in whole or in part) and that conclusions and beliefs inculcated in us are sometimes false or misleading. To determine for ourselves which is which, we must not passively and uncritically "accept" what we have "learned." Intellectual courage comes into play here, because inevitably we will come to see some truth in some ideas considered dangerous and absurd, and distortion or falsity in some ideas strongly held in our social group. We need courage to be true to our own thinking in such circumstances. The penalties for non-conformity can be severe.”

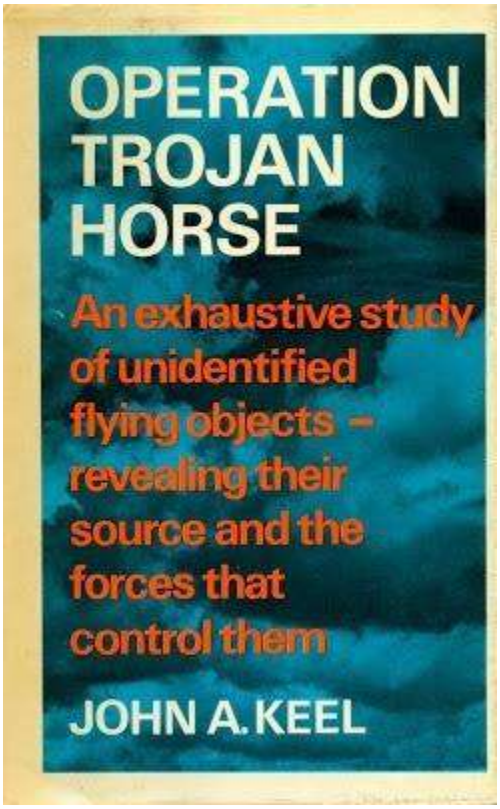
To accept the esoteric worldview as a paradigm and working hypothesis most scholars would probably need some form of empirical data indicating a multiverse. For me the empirical evidence became obvious by investigating UFO and paranormal phenomena. But of course a bridge to esotericism could be found by researching a number of borderland phenomena: healing, out-of-body experiences, remote viewing, materializations etc.

Neither reductionist materialism nor orthodox religion has any tenable answers when faced with UFO and paranormal phenomena which clearly indicate a multiverse reality. If there is a multiverse inhabited by various sentient beings of different evolution and intelligence there must also be a science of the multiverse. Which implies that it is reasonable to assume the existence of "scientists" of the multiverse or custodians of knowledge not discovered by mainstream science. This is the position maintained by The Esoteric Tradition or The Ancient Wisdom.

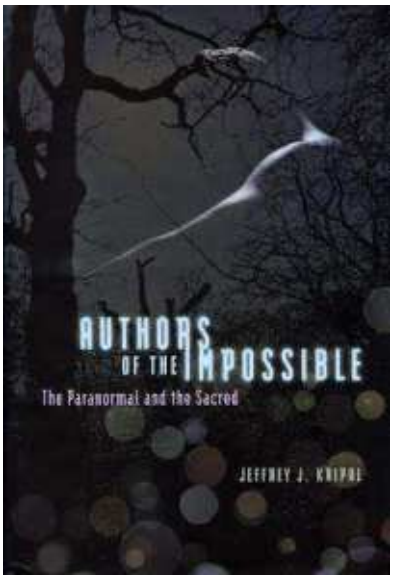
For the scholar studying esotericism this advice by Henry T. Laurency should be remembered to keep a psychological balance and intellectual integrity: “Even if by thorough study you are however much convinced that the hylozoic system agrees with reality, yet you must view it as a working hypothesis... This principled attitude is necessary to avoid all manifestations of dogmatism, fanaticism, and intolerance." (Henry T. Laurency, Knowledge of Life Four, 1995, online ed. p. 29-30).

Humanism, skepticism, esotericism

After many years of field investigation and documentation critical and scientifically oriented ufologists, Forteans and investigators of paranormal phenomena face the dilemma of finding a tenable and relevant theory, worldview or paradigm integrating all these diverse phenomena. Entering this realm becomes an intellectual challenge as the "paradigm market" presents a plethora of conflicting views and statements. But the existential implications of the unexplained phenomena forces the scholarly and open minded investigator to question mainstream science and philosophy. Journalist and Fortean John Keel expressed this challenge in his classic *Operation Trojan Horse* (1970): "I tried to adopt a very scientific approach to ufology, and this meant that I scoffed at the many contactee reports. But as my experiences mounted and investigations broadened, I rapidly changed my views... I have dealt with thousands of honest, sincere witnesses by mail, phone, and in person. My skepticism has melted away, and I have turned from science to philosophy in my search for the elusive truth".

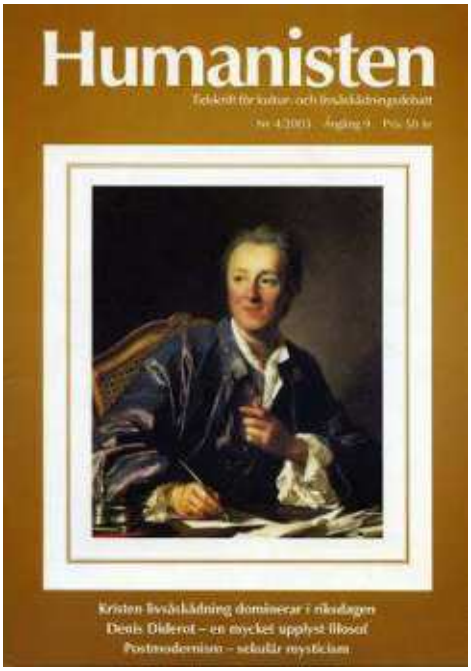

OPERATION
TROJAN
HORSE
An exhaustive study of unidentified flying objects – revealing their source and the forces that control them
JOHN A. KEEL

The investigator of edge or borderland science becomes an intellectual and cultural heretic and outsider as mainstream academic science is dominated by the reductionist and materialist paradigm which automatically discards anything challenging this basic worldview. There are of course a few brave academic scholars openly advocating a different view. Dr. Joscelyn Godwin at Colgate University, New York and Dr. Jeffrey Kripal at Rice University, Houston, Texas are excellent open minded culture radicals in this respect.



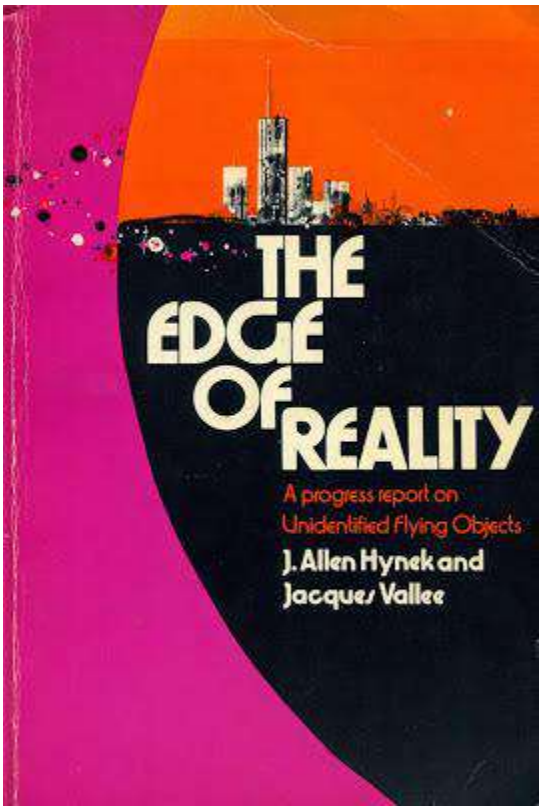
My personal 45+ years in borderland research has also included dealing with the existential aspect of UFO and paranormal phenomena. With my academic background in History of Religions and Philosophy this was inevitable. I entered an arduous intellectual journey with many ups and downs including temporary stops at various metaphysical groups, Secular Humanism and Skepticism.

In 1997 I became fed up with all the irrational and inhuman nonsense I had encountered in the UFO and new age movement and longed for the clear light of reason and common sense. The result became six years active involvement in the secular humanist movement, in Sweden represented by Humanisterna. For several years I was elected vice chairman and in 2003 editor of the magazine Humanisten. After some ideological conflicts I left the organization in 2004.


Humanisten
Kristen livsåskådning dominerar i riksdagen
Denis Diderot – en mycket upplyst filosof
Postmodernism – sekulär mysticism
One of the issues I published in 2003 as editor of Humanisten

In many respects I still regard myself as a Humanist sharing several of the objects and views of the organization such as the importance of secularism, the fight for human rights, women´s rights and opposition to religious fundamentalism. The secular humanist movement has many praiseworthy ideas and projects and is a important voice in todays world threatened by religious fanaticism and intolerance. Unfortunately most humanists are hard-line materialists and reductionists with very little knowledge of phenomena and experiences that challenge this worldview. They sometimes appear as the reverse side of naive new age activists confidently proclaiming the truth with no empiricial data and research.

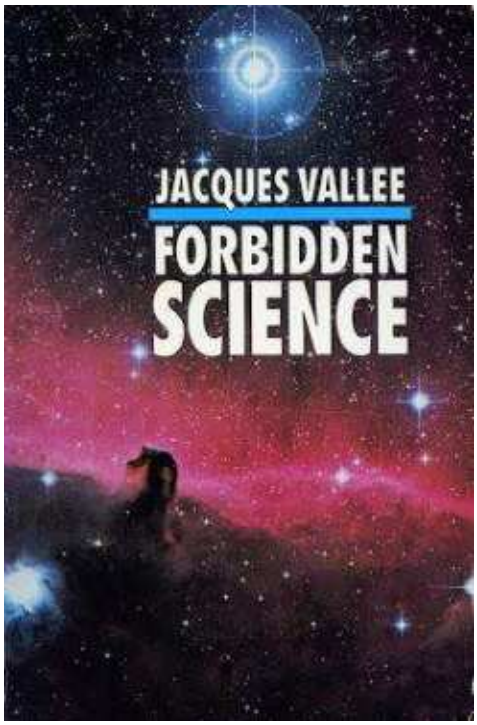
They share this problem with the skeptical movement, in Sweden represented by the organization Vetenskap och Folkbildning - VoF. There are of course skeptics of all kinds. A critical but openminded attitude is a necessary intellectual tool when investigating UFO and paranormal phenomena. A detailed examination of skeptical internet sites and magazines reveal the fact that you will never find documentation of UFO or paranormal phenomena that remain unexplained. Skeptics are very anxious to print cases that have been solved by UFO-Sweden field investigators but you will never read about the unsolved cases. This is scientific and intellectual dishonesty. In UFO-Sweden publications you will find both the unexplained cases and those that have been solved and identified. This Allen Hynek quote is very appropriate here: "If you know the answer beforehand, it isn´t research." Still there are open minded skeptics who are doing some good research and also support AFU. Our foremost donor Hilary Evans was such a skeptic.



Neither reductionist materialism nor orthodox religion has any tenable answers when faced with UFO and paranormal phenomena which clearly indicate a multiverse reality. If there is a

multiverse inhabited by various sentient beings of different evolution and intelligence there must also be a science of the multiverse. Which implies that it is reasonable to assume the existence of "scientists" of the multiverse or custodians of knowledge not discovered by mainstream science. This is the position maintained by The Esoteric Tradition or The Ancient Wisdom. I have found the esoteric worldview formulated by a.o. Helena Blavatsky, Alice Bailey and Henry T. Laurency the intellectually most interesting alternative paradigm to be used as a working hypothesis when dealing with UFO and paranormal phenomena. It represents a third way worldview between materialism och religion.

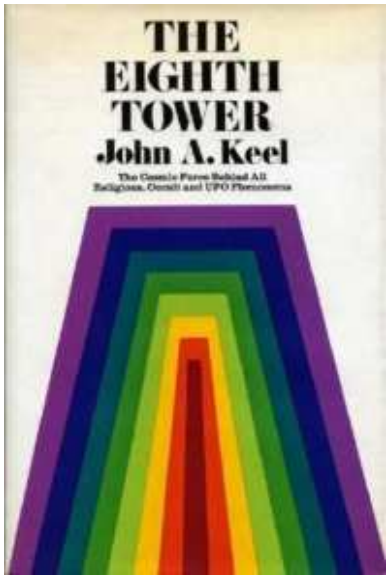
What often makes me hesitant to use the label esotericist are the many cults and irrational personalities claiming to represent esotericism. There is also the problem of right-wing extremists and neo-nazis who use and promote esoteric ideas to attract recruits. There are unfortunately potential dangers in advocating esotericism in our socially and politically unstable and troubled times. Perhaps it was with ideas like that in mind that made the adept K.H.remarked in a letter to Alfred Percy Sinnett: "Modern science is our best ally". (The Mahatma Letters To A.P. Sinnett, letter 13).



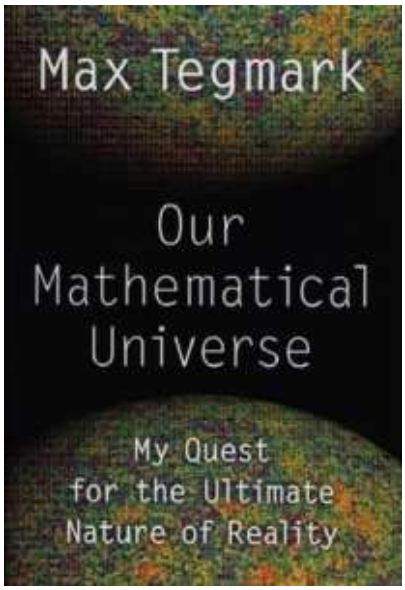
By advocating esotericism as a valid paradigm and working hypothesis in UFO and paranormal research I become something of a heretic among heretics. To be intellectually honest I must of course admit that I may be wrong. Only time and further research will tell. I believe Jacques Vallee expressed the central issue of our pursuit very well in Forbidden Science II: ”…the history of ufology should be placed within an esoteric context. The UFO problem, the question of parapsychology, are central to this business. Looking for the solution isn´t just a scientific project; it´s a quest, an initiation, an enigma like that of the Sphinx…”. (p. 211)

Esotericism and the intellectual humanist

After a lifetime of travel, field investigation and study of UFO, Fortean and paranormal phenomena American journalist John A. Keel reached the conclusion shared by many researchers into these areas: we live in a multiverse inhabited by a variety of diverse intelligences. In his last book, *The Eighth Tower* (1975), he wrote: "Today many scientific disciplines are moving in the same direction, not realizing they are mapping a very old country. In a few years, perhaps even in our own lifetime, all sciences will suddenly converge at a single point, and the mysteries of the superspectrum will unravel in our hands." (p. 216).

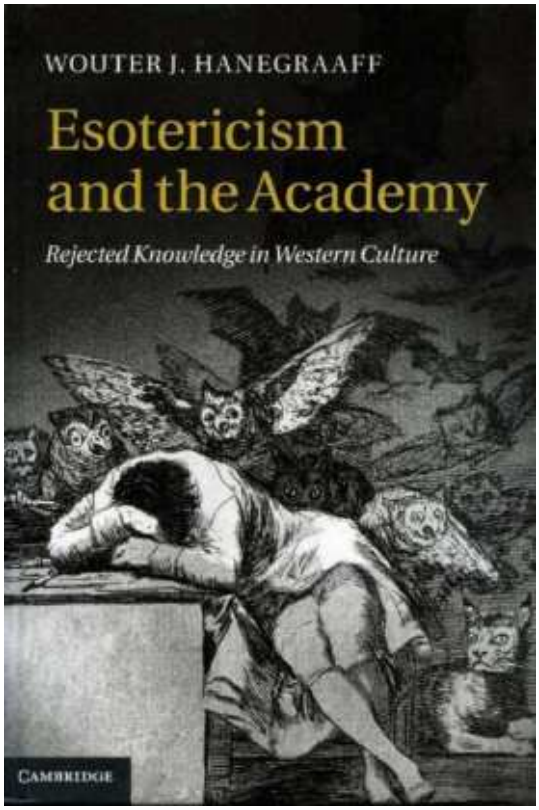


John Keel´s prophetic assertion comes to my mind when I study the new books by academic physicists and astronomers postulating a multiverse. One of these academics is Swedish-American cosmologist Max Tegmark, professor at the *Massachusetts Institute of Techology* and also scientific director of *Foundational Questions Institute*. His latest book, *Our Mathematical Universe*, has recently been published in a Swedish edition, *Vårt matematiska universum*.



The multiverse theory is today presented from different scientific disciplines; physics, astronomy, psychology, parapsychology and since the 1970s it has been a prominent hypothesis among ufologists and Forteans (John A. Keel, Jacques Vallee, Allen Hynek). This is an interesting cultural phenomenon. A sort of re-enchantment of the world advocated by scientists and scholars (instead of disenchantment), to use the terminology of sociologist Max Weber. But as John Keel so aptly remarked this is "mapping a very old country". A country for centuries studied in the Esoteric Tradition. Academic and scholarly interest in this heretic and forbidden science has seen a remarkable renaissance during the last decades. It has been realized that the Esoteric Tradition can be regarded as the third intellectual force or pillar in cultural history alongside religion and science.

Esotericism as a serious academic pursuit must of course adhere to strictly empirical research and the attitude of "methological agnosticism" argued by Wouter J. Hanegraaff, professor of History of Hermetic Philosophy and Related Currents at Amsterdam University. But no academic student can work totally free of any basic paradigm or worldview. An interesting problem of scientific credibility is to what extent can an academic scholar of esotericism also be an advocate of the Esoteric Tradition?



The field investigator of UFO, Fortean and paranormal phenomena who after years of study and with a mass of empirical data realizes that the reductionist/materialist worldview is untenable and a paradigm or theory encompassing a multiverse must be formulated, face the dilemma of finding a reasonable and intellectually acceptable alternative working hypothesis. I have for some years in my blog and latest book argued that the Esoteric Tradition as formulated Helena P. Blavatsky, Alice Bailey and Henry T. Laurency constitutes the best and

most interesting multiverse paradigm and theory to explain the multitude of intriguing phenomena documented by many researchers.

Helena Petrovna Blavatsky 1831-1891

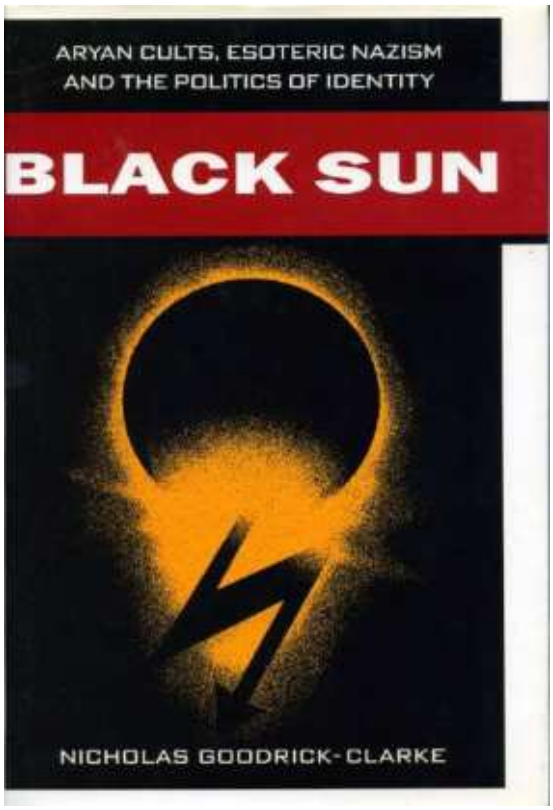
The perhaps most difficult question to answer is: can a critical, scientifically minded researcher and intellectual humanist accept a controversial worldview like esotericism as a working hypothesis? What are the problems and dangers? My answer to the first question is that I have found esotericism, especially as presented by Bailey and Laurency of such intellectual and humanist quality that they are worthy of consideration both as a worldview and ethical compass. Of special importance is that Bailey and Laurency also have solved the basic epistemological problem of how to intellectually relate to the claims in esotericism. Here two quotes of relevance:

"Reasons for the appearance of phenomena are being everywhere sought, and societies are formed for their investigation and demonstration... Three types of people will respond to this book. They are: 1. Those open minded investigators who are willing to accept its fundamentals as a working hypothesis... they will be frankly agnostic, but willing temporarily, in their search for truth, to try out the methods and follow the suggestions laid down for their consideration... Our attitude should be that of reasonable enquiry and our interest that of the investigating philosopher, willing to accept an hypothesis on the basis of its possibility, but being unwilling to acknowledge as proven truth anything until we know it for and in ourselves." (Alice Bailey, A Treatise of White Magic, 1971 ed. pp. 6, 32).

"To scientists without experience of other worlds than the physical, hylozoics can, of course, be only a working hypothesis...a working hypothesis acceptable to those philosophers and scientists of the future who will seek for a tenable world view and life view, realizing that there must be superphysical worlds and kingdoms." (Henry T. Laurency, The Way of Man, 1988, online ed. pp. 5, 40)

"Even if by thorough study you are however much convinced that the hylozoic system agrees with reality, yet you must view it as a working hypothesis... This principled attitude is necessary to avoid all manifestations of dogmatism, fanaticism, and intolerance." (Henry T. Laurency, Knowledge of Life Four, 1995, online ed. p. 29-30).

Alice Bailey and Henry T. Laurency constantly in their works reiterate the necessity of treating the esoteric worldview as a working hypothesis and the only tenable scientific and intellectual attitude to the presented claims. A problem on a different level are all the odd and naive believers and sects who claim to be exponents of the Esoteric Tradition but simply present a sad travesty of esotericism. In this group we also find the more potentially dangerous groups using esoteric ideas to promote various ringt-wing or neo-Nazi ideologies. This aspect of esotericism has been thoroughly documented by the late academic scholar Nicholas Goodrick-Clarke in *Black Sun. Aryan Cults, Esoteric Nazism and the Politics of Identity* (2002).



From a Swedish perspective this problem is of special significance as the publisher of the Henry T. Laurency books, Lars Adelskogh, unfortunately combines his publishing venture with political right-wing activism, holocaust revisionism, antifeminism and the anti-modernist

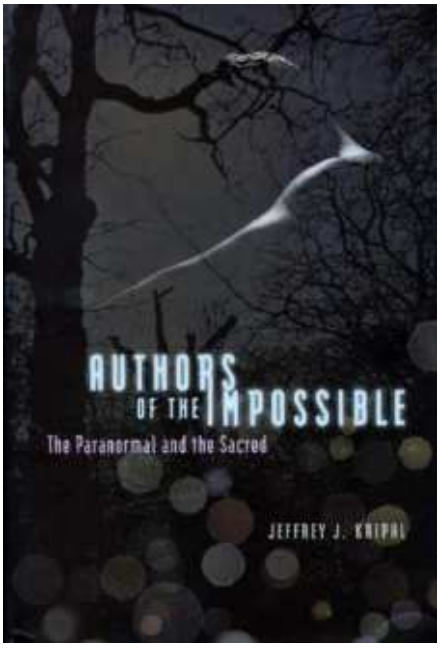
ideas of Traditionalism. Ideas which are anathema to the spirit of the Esoteric Tradition and must in todays unstable and troubled world be regarded as potentially a threat to democracy, freedom and human rights. Politically the Esoteric Tradition has more of left-wing ideas which I have noted in several blog entries. An esotericist who clearly understood that the Esoteric Tradition was basically politically left-wing was Riley Crabb, director of *Borderland Sciences Research Foundation* 1958-1985. He devoted many articles in *The Journal of Borderland Research* to explain this political dimension to esotericism, which of course rendered him many enemies.

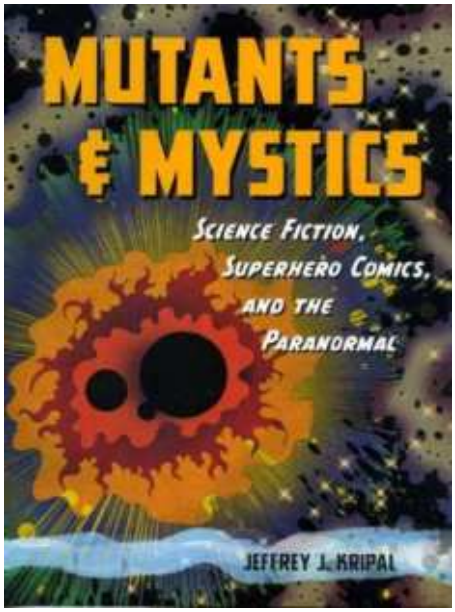
Riley Crabb 1913-1994

I view the Esoteric Tradition as an enlarged or deeper form of humanism. This must be obvious to anyone reading the books by Alice Bailey, amanuensis for the Tibetan. The student is constanly reminded to strive for the good, the true and the beautiful. Something sorely needed on this interplanetary Alcatraz. For the active field investigator of UFO, Fortean and paranormal phenomena looking for a working hypothesis or paradigm I present the answer given to me by the British esotericist and ufologist T. Bryon Edmond in 1976: "Basically I am agnostic, but I accept Theosophy provisionally because it answers more questions in a logical and scientific way than any other religion or philosophy that I know of."

Paranormal phenomena and the esoteric paradigm

Recently I discovered a very interesting article, *Visions of the Impossible*, published in the *Chronicle of Higher Education*. It was written by Jeffrey J. Kripal, professor of religious studies at Rice University, Houston, Texas. He is, in my view, one of the most fascinating religious scholars and intellectuals of today. Take a look at the very extensive collection of articles and other data on his homepage at Rice University. I first discovered the writings of Jeffrey J. Kripal when reading *Authors of the Impossible. The Paranormal and the Sacred* (2010). One of the few books written by an academic scholar giving a accurate and open minded presentation of the research and ideas of Charles Fort and Jacques Vallee. A sequel was *Mutants & Mystics. Science Fiction, Superhero Comics and the Paranormal* (2011).

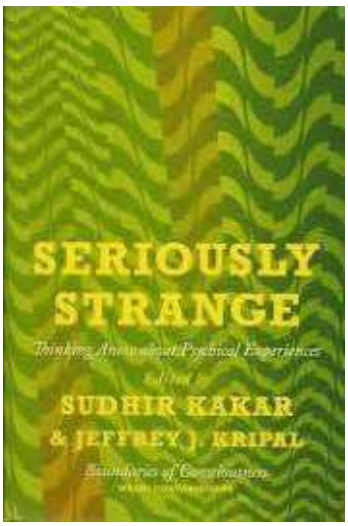




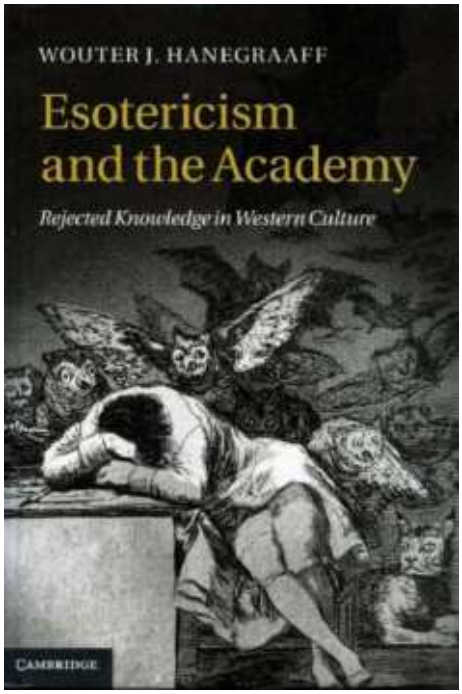
Visions of the Impossible challenges the materialist and reductionist worldview so prevalent among mainstream intellectuals and academia and the taboo of taking paranormal experiences seriously or relating personal observations of an unexplained nature. Many scholars are simply afraid that serious interest in or mentioning personal paranormal experiences may damage their academic image and career. Kripal presents scathing criticism and funny remarks about the present "flatland models of human nature": "We are constantly reminded… that we are basically walking corpses with computers on top – in effect, technological zombies, moist robots, meat puppets… We have conscious intellectuals telling us that consciousness does not really exist as such."

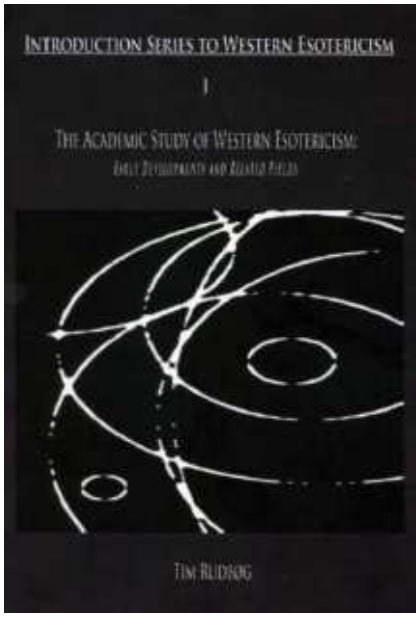
The many and varied paranormal experiences, and I would add some UFO observations to the list, simply has no place in a materialist worldview. So official and mainstream science simply ignores all the reports or regard them as mere anecdotes and misidentifications. Kripal has a different view: "I suggest a way out of our present impasse: We should put these extreme narratives, these impossible stories, in the middle of our academic table. I would also like to make a wager, here and now, that once we put these currently rejected forms of knowledge on our academic table, things that were once impossible to imagine will soon become possible not only to imagine but also to think, theorize, and even test."

Such a bold and heretic suggestion was of course met with severe criticism and many examples of invectives from the hardline sceptics and materialists. In his sequel article *Embracing the Unexplained*, Kripal answers some of his critics: "Somehow, in roughly the same period, I managed to be an "offense" to both materialist ideologues and fundamentalist censors. The materialists painted me as a science-bashing religionist, while the fundamentalists portrayed me as a religion-bashing pervert and reductive materialist." Further discussion of how to intellectually handle paranormal phenomena is presented in *Seriously Strange. Thinking Anew About Psychical Experiences*, a collection of essays edited by Sudhir Kakar and Jeffrey J. Kripal (2012). Paranormal phenomena cannot be fit into the reigning models of science or orthodox religion but instead of being brushed aside as insignificant or delusional they should be seriously studied. Kripal: "It thus cries out to be interpreted, to be theorized, to be incorporated into new forms of knowledge and human possibility."

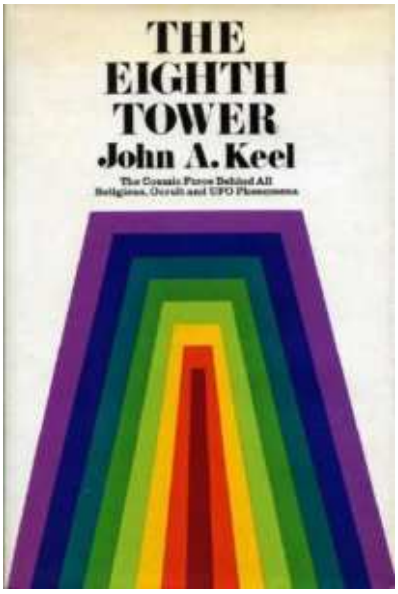


When you like Kripal have discovered, by personal experience and extensive research, that paranormal phenomena are real and that there is a "ghost in the machine", that consciousness is more than simple brain activity you face the real challenge of trying to find a paradigm or working hypothesis that incorporates this new form of knowledge. Like myself, many researchers and scholars have found the esoteric tradition or ancient wisdom, to be the intellectually most interesting and challenging alternative worldview. In the academic world there has also been a remarkable renaissance and renewed interest in "Western Esotericism", which can now be studied at the universities in Paris, Amsterdam and Exeter. This indicates a slow but culturally significant paradigm shift from materialist reductionism to a new science of the multiverse.





The fascinating iconoclast journalist and fortean John Keel came to the same conclusion after a lifetime of investigating unexplained phenomena. In his last book *The Eighth Tower* (1975) he concluded: "Today many scientific disciplines are moving in the same direction, not realizing they are mapping a very old country. In a few years, perhaps even in our own lifetime, all sciences will suddenly converge at a single point, and the mysteries of the superspectrum will unravel in our hands. We will finally understand - truly understand - the forces that have directed our destinies throughout history." (p. 216)



Basically the esoteric tradition says that we live in a multiverse, inhabited by many, by present day science, unknown forms of life. And if there is a multiverse there must of necessity be a "science of the multiverse", as exact as any academic discipline. The challenging corollary to this idea is that then there must somewhere exist "scientists of the multiverse". It is this idea that has been made into something of a travesty by many cults and sects. But suppose that behind all the nonsensical popular occultism there really are a group of adept scientists of the multiverse. This is indicated in the more academic presentations of the esoteric tradition by authors like Alice Bailey and Henry T. Laurency. Bailey gives this illustration: "They will stand forth as living examples of goodwill, of true love, of intelligent applied wisdom, of high good nature and humour, and of normalcy. They may indeed be so normal that recognition of what they are may escape notice." (Bailey, The Externalisation of the Hierarchy, p. 699).

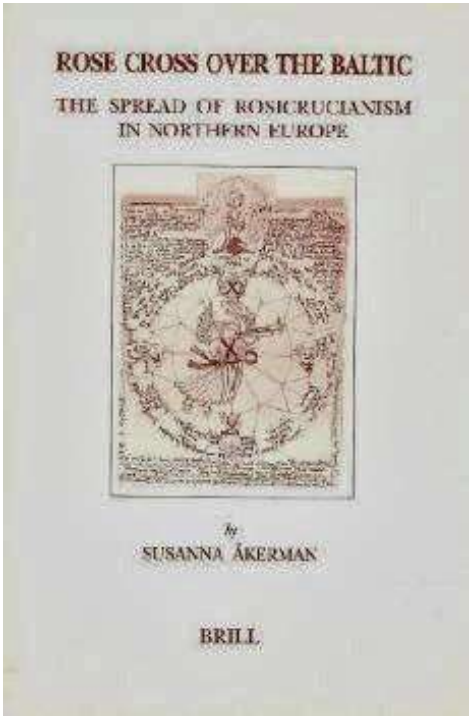
Serious interest in the esoteric tradition is growing, both among academic scholars and the public. I notice this at my daily work as librarian at Norrköping Public Library. So last week I wrote a short article on esotericism for the library homepage and built a small exhibition of books relating to this theme. The cultural elite will probably regard the ideas as heretic. And so they are and have always been - a challenge to both materialist science and orthodox religion.

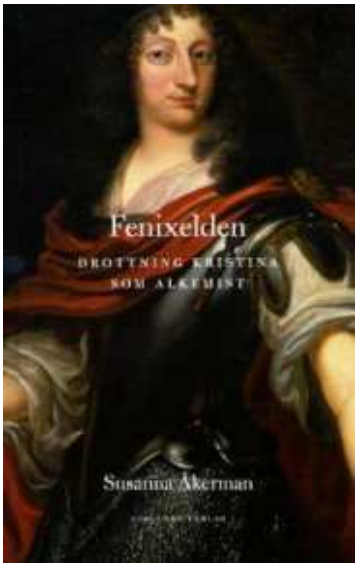
Esoteriska traditioner
The People of the Secret
THE MAHATMA LETTERS

Esoteriska traditioner
The People of the Secret
Kun skapen verkligheten
Esoterisk psykologi - I
THE MAHATMA LETTERS

Christina, Queen of Sweden and esotericism

One of my responsibilities at Norrköping Public Library is arranging academic lectures, inviting Swedish scholars and authors engaged in current cultural and scientific debate. On March 19 I had the pleasure of introducing Susanna Åkerman, Ph.D. historian of ideas and an expert on Hermeticism and Rosicrucianism. She is the author of *Rose Cross Over the Baltic. The Spread of Rosicrucianism in Northern Europe* (Brill, 1998). Susanna is librarian at the Swedenborg library, Stockholm. Her latest book,*Fenixelden. Drottning Kristina som alkemist* (The Phoenix Fire. Queen Christina as alchemist) was also the theme of her lecture in Norrköping.





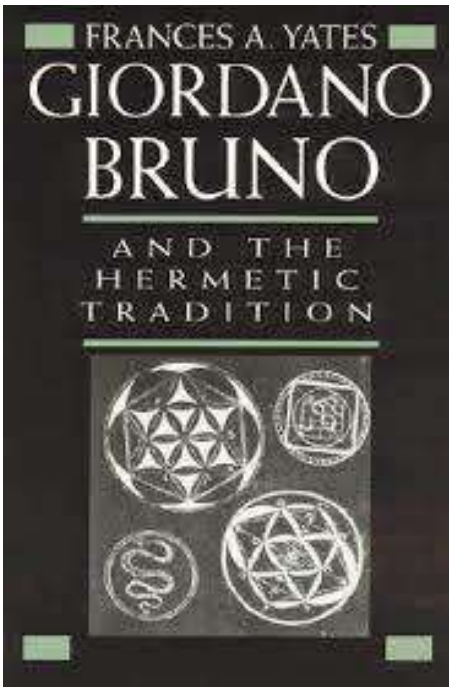
Susanna Åkerman

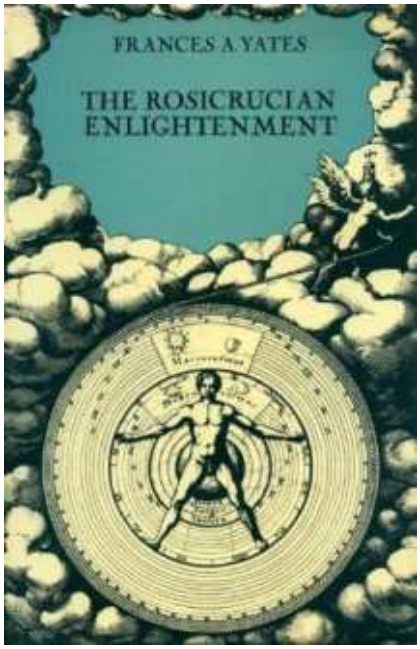
The Swedish Queen Christina (1626-1689) created quite a scandal when she abdicated her throne and converted to Roman Catholicism in 1654. She spent her later years in Rome. There has been endless speculation and many theories as to her motives for the conversion. In her new book Susanna Åkerman argues that the real reason for Christinas´ conversion was her deep interest in alchemy and the hermetic tradition. She was an avid collector of esoterica and created a large library in Rome on these subjects.

Susanna Åkerman lecturing at Norrköping Public Library

Susanna Åkerman has done some groundbreaking and innovative research and presents new data on an old enigma. Surprisingly there has been no reviews of *Fenixelden* in Swedish

media. I assume the Swedish media elite and mainstream intellectuals don´t know how to handle the rather iconoclastic theory presented by the author. To review a book like this you must be something of a scholar on esoteric traditions. When reading *Fenixelden* I immediately associated the ideas with the classic*Giordano Bruno and the Hermetic Tradition* (1964) by Frances Yates. She asserted that Giordano Bruno was burned at the stake in 1600, not because of his astronomical theories but as a result of his espousing of the Hermetic philosophy.

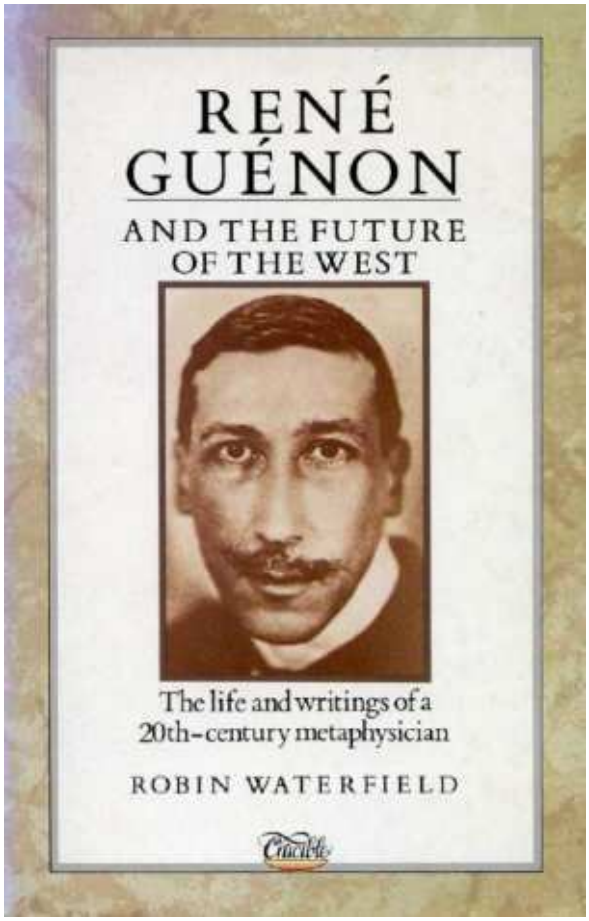




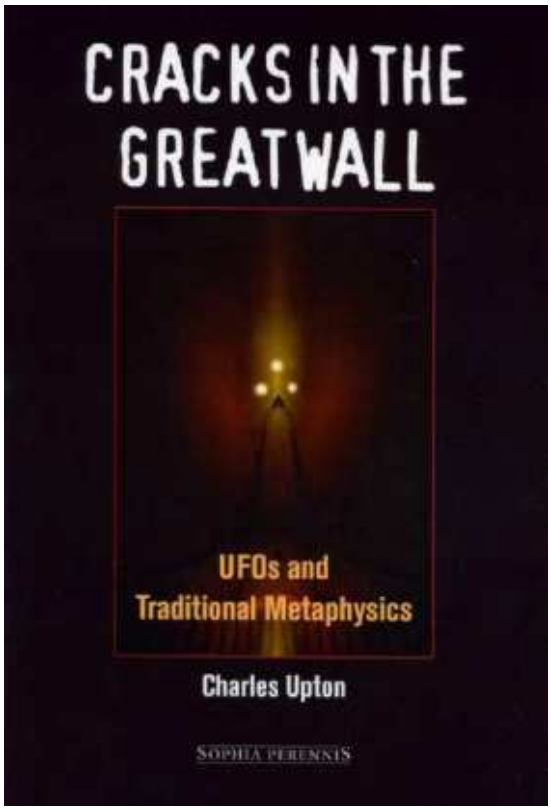
The last decades has seen a remarkable renaissance for the scholarly interest in esoteric traditions. The subject is not taboo among academics as it was some years ago. Susanna Åkerman´s book is an example of this growing interest and I hope the next step will be a doctoral thesis on the Theosophical movement in Sweden and its cultural influence.
The Swedish King Oscar II (1829-1907) was strongly influenced by Theosophy and invited both Henry Steel Olcott and Annie Besant for audiences at the royal castle. There is a treasure trove of interesting data to be found in research on this forgotten aspect of history.

Traditionalism and UFOs

The amount of books published today with a UFO theme is staggering and it is almost impossible to keep abreast with all new titles, even for a librarian. I was made aware of this situation when Swedish poet, author and left wing political activist Mohamed Omar told me of a fascinating book published already in 2005, which I had obviously missed. The title is *Cracks in the Great Wall. The UFO Phenomenon and Traditional Metaphysics*, written by American poet and author Charles Upton, an adherent of the Traditionalist School which has its origin in the French philosopher and mystic René Guénon (1886-1951).



Traditionalism or Perennialism is a metaphysical school that somewhat surprisingly, during the last decades, has attracted many scholars and intellectuals despite its basically antimodernist, radically conservative, pessimistic and gloomy philosophy. In several ways it represents a variation of the back-to-religion movement, but with a mystical outlook, much in common with Hindu Advaita subjectivism. Judging from the book by Charles Upton, when it comes to assessing the UFO phenomenon, traditionalists end up in the same camp as fundamentalist Christians and Anthroposophists: UFOs are demons, forerunners of the Antichrist.



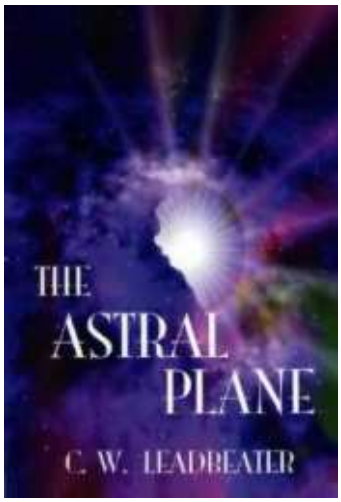
Here are a few relevant quotes:
"The UFO phenomenon constitutes a true postmodern demonology…" (p. 6)
"The UFO phenomenon is perhaps the most sinister complex of beliefs and events to be found among those loosely associated with the New Age." (p. 9)
"Aliens are members of the Jinn." (p. 16)
"Father Seraphim Rose, an American-born Eastern Orthodox priest who died in 1982, gives perhaps the best explanation of the UFO phenomenon that we possess: Simply speaking, they are demons." (p. 9)
"… the present UFO manifestations… are here to prepare us for the religion of the Antichrist." (p. 23)
"A degenerate taste… bespeaks a wounded soul – either traumatized, and so in need of healing, or deliberately depraved, and so headed for the wrath of God. I only pray that my own decision to write on the subject of UFOs does not indicate the beginnings of a similar depravity in me." (p. 40)

Reading *Cracks in the Great Wall* ufologists immediately recognize the dark apocalyptic ideas and visions propounded by former *Flying Saucer Review* editor Gordon Creighton. He was influenced by Rudolf Steiner´s Anthroposophy and regarded UFO entities as manifestations of the demonic Ahriman, a view obviously shared by many Anthroposophists. A classic example is *Flying Saucers. Physical and Spiritual Aspects* by Dr. Georg Unger, published already in 1958.

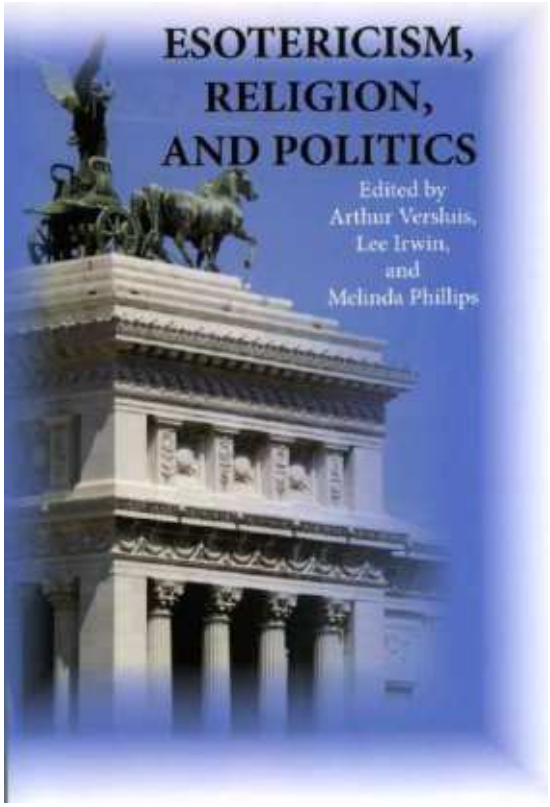
Gordon Creighton, editor of Flying Saucer Review

René Guénon was a spiritual seeker involved in many of the fin de siecle occult underground movements in Paris, including Theosophy. Born a Catholic he later converted to Islam, initiated to Sufism in 1910 by the Swedish painter and author Ivan Aguéli. In two of his books, *Theosophy: History of a Pseudo-Religion* and *The Spiritist Fallacy*, Guénon criticized Theosophy and Spiritualism as dangerous and actually Satanic "counter-initiatic" movements: "Behind all these movements (Theosophy, Spiritualism-HB) is there not something more fearsome, of which their leaders perhaps do not themselves know, and of which they are in their own turn merely the instruments?" (Guenon, Theosophy, 2004, p. 272)

Although Traditionalism or Perennialism is often referred to as esoteric it has very little in common with the esoteric tradition of Blavatsky, Bailey or Laurency. Traditionalism is a form of mysticism which becomes very obvious in its simplistic interpretation of the UFO phenomenon and related entities. Esotericism is by its own definition the science of the multiverse, a discipline as exact as any academic subject. This should be obvious to anyone reading *The Mahatma Letters to A.P. Sinnett* or the works of Alice Bailey and Henry T. Laurency. In interpreting paranormal entities and phenomena compare Guénon with the clear and lucid exposition presented by Theosophist Charles Leadbeater in his book *The Astral Plane*.



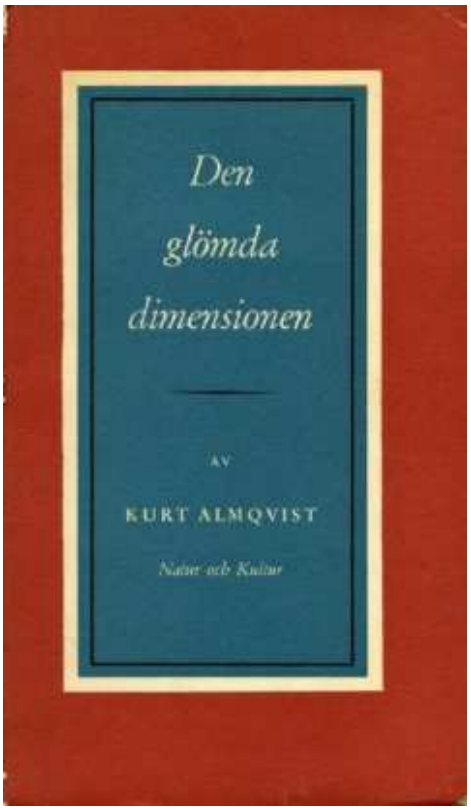
An even greater problem with Traditionalism is the ideological link to various political movements of the radical conservative and far right. Theosophy and the esoteric tradition is basically politically left wing and optimistic. "Why is it that so many scholars choose to affiliate themselves with a group that proposes a radical break with modernity?" asks Jacob C. Senholt in his essay *Radical Traditionalism and the New Right*, published in *Esotericism, Religion and Politics* (2012). Theosophical scholar Joscelyn Godwin has this to say anent this phenomenon: "It must occur to any objective reader of Evola´s works, as of other Traditionalists like Guénon and Schoun, that for all their nostalgia for authoritarian regimes and theocracies, they enjoyed a freedom of thought and expression that would never have been permitted had they been born into one." (p.50)



In Sweden esotericist and far right activist Lars Adelskogh presents a peculiar mix of Traditionalism and esotericism. He is a proponent of the esoteric tradition as presented by Swedish esotericist Henry T. Laurency and has also translated René Guénons classic *The Reign of Quantity & the Signs of the Times* into Swedish. But Laurency and Guénon are spiritual opposites. Guénon actually regard the esoteric tradition represented by Laurency as definitely Satanic. Adelskoghs synkretism is like trying to promote the political philosophies of Karl Marx and Edmund Burke on the same website.

In his book *Knowledge of Life three*, chapter Occult Sects, Henry T. Laurency has some sharp critical comments on the writings of Kurt Almqvist, one of the first Swedish Guenon-inspired Traditionalists: "Kurt Almqvist, Ph.D., published in 1959 a little book entitled Den glömda dimensionen (The Forgotten Dimension). This work is typical of the pseudo-occultism making much of itself in our times. His use of the term “dimension” alone is absurd. His

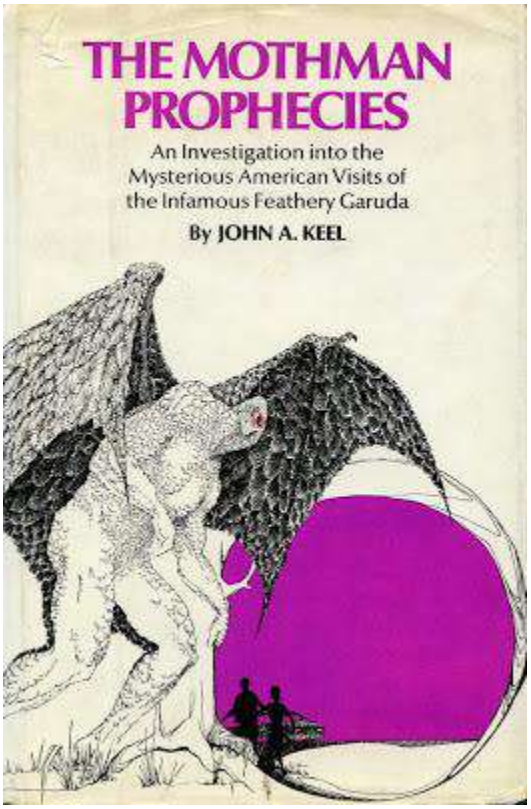
progressionism is faith in the guesswork of ignorance. His definition of “metaphysical” as being “beyond the cosmos” indicates a serious confusion of ideas. His definitions of soul, spirit, intellect, individuality, the ego, the self are utterly misleading. Almqvist has a lot to say about the
metaphysical knowledge he ascribes to the medieval builders’ guilds. In any case they did not possess esoteric knowledge, a fact of which freemasonry is the best demonstration. As for the rest, we are served a rehash of Indian yoga philosophy and Christian mysticism."



Following the Traditionalist School as a ufologist becomes a intellectual backlash á la Gordon Creighton. It is infinetely more stimulating and rewarding, as an alternative working hypothesis, to study the taxonomy of paranormal entities and phenomena in the classic tomes of Blavatsky, Leadbeater, Hodson and Laurency. And you will probably not end up on the far right of the political spectrum.

Paradigms and intellectual integrity

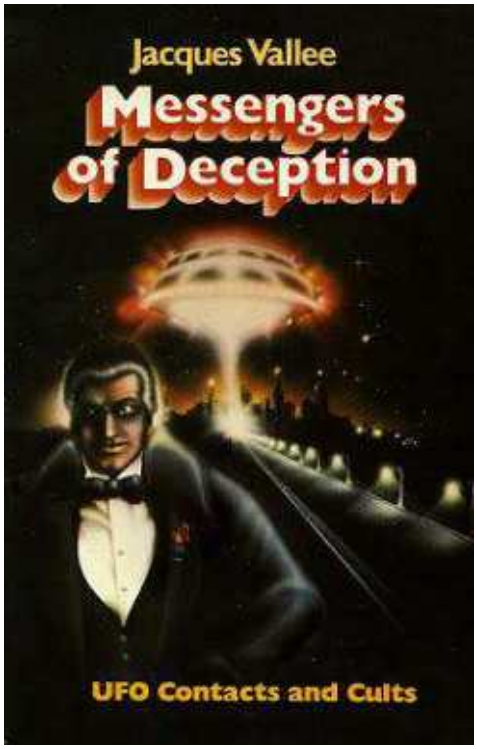
"Belief is the enemy" is an often quoted maxim from one of my favourite nonconformist authors, american journalist John A. Keel. The actual quote can be found on page 46 in the original 1975 edition of his classic *The Mothman Prophecies*. Keel´s wonderful humour and refreshingly irreverent attitude to our "forbidden sciences" was a breath of fresh air to me when I first encountered his books as a young ufologist in the 1970s. He became, in several ways, a mentor in the often wacky underworld of cults and strange beliefs you are confronted with as a field investigator of UFOs and paranormal phenomena.


THE MOTHMAN PROPHECIES
An Investigation into the Mysterious American Visits of the Infamous Feathery Garuda
By JOHN A. KEEL

As my new and rather controversial book *Gudarna återvänder. Ufo och den esoteriska traditionen* (Return of the Gods. UFOs and the Esoteric Tradition) has just been published I find it necessary to issue a few statements as I anticipate that several readers will miss the point of the book. Skeptics will probably relegate me to the cultist crowd and proclaim that I have lost my intellectual integrity - if I ever had one? Naive new agers will believe they have found a kindred soul and send me their latest communication from master xyz, confirming all I have written. Then I am reminded of a quote from that wonderful iconoclast Charles Fort: "Now and then admirers of my good works write to me, and try to convert me into believing things that I say".

My book can be read on several levels. First and most obvious it is a documentation of the influence of ideas from the esoteric tradition on the development of the international UFO movement. In Sweden this is especially noticeable as the first UFO organizations in 1957-58 were inaugurated by active members of The Theosophical Society (Adyar). Secondly I present a version of Vallée´s esoteric intervention theory as a possible scenario to explain the

experiences of some of the first generation UFO contactees: George Adamski, Orfeo Angelucci, Daniel Fry, George van Tassel and Howard Menger. Finally I use the esoteric tradition as an alternative paradigm or road map studying the totality of UFO and paranormal phenomena. While Vallee in much of his writings concentrates on the "Messengers of Deception" I suggest that there also may be other and somewhat nicer players in the game.



I hope that most readers will understand that to me the esoteric intervention theory is only a theory or alternative hypothesis. As a critical and intellectual humanist I find the only viable attitude to the esoteric tradition to regard it as an challenging paradigm in trying to interpret UFOs and paranormal phenomena. And most important - I may be wrong. That is for coming generations of ufologists, forteans, esotericists, academics and students of paranormal phenomena to decide. Critics will of course also notice that I present a conspiracy theory. But it is something so trend braking and untimely as a conspiracy of the "good guys", what I jokingly refer to as the HIA - Higher Intelligence Agency. A review of my book can be found at the blog Nya il Convito by Swedish poet and author Mohamed Omar

Students of esotericism who happen to be too much of believers will perhaps be surprised to learn that the belief-is-the-enemy attitude is actually recommended by the custodians of the Ancient Wisdom. Alice Bailey, amanuensis for the Tibetan, constantly reiterates that the information imparted is to be regarded as a working hypothesis. "Our attitude should be that of reasonably enquiry and our interest that of the investigating philosopher, willing to accept an hypothesis on the basis of its possibility... Those open minded investigators who are willing to accept its fundamentals as a working hypothesis until these are demonstrated to be erroneous. They will be frankly agnostic..." Alice Bailey, A Treatise on White Magic, 1971 (orig. 1934) pp 6, 32).

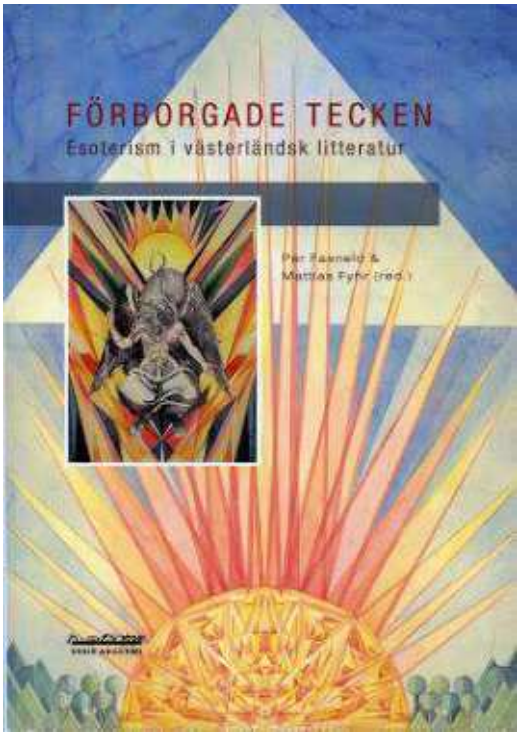
In this treatise adjacent to the discussion on hypothesis there is also an interesting comment on paranormal phenomena: "We stand now towards the close of a great transition period and the subtler realms of life are closer than ever before; unusual phenomena and inexplicable happenings are commoner than at any time heretofore, whilst matters telepathic, psychic and peculiar occupy the attention even of sceptics, scientists and religionists. Reasons for the appearance of phenomena are being everywhere sought and societies are formed for their investigation and demonstration."

Finally some AFU news. Yesterday the UFO-Sweden board held its meeting at the AFU premises. Anders Liljegren presented an interesting offer we have recently received for new and very much larger premises to house the entire archive. The offer looks promising even from an economic viewpoint. Should this become a reality one of our most cherished dreams will come true as the possibility of also building a museum is part of the project. The AFU board will inspect the premises as soon as possible.

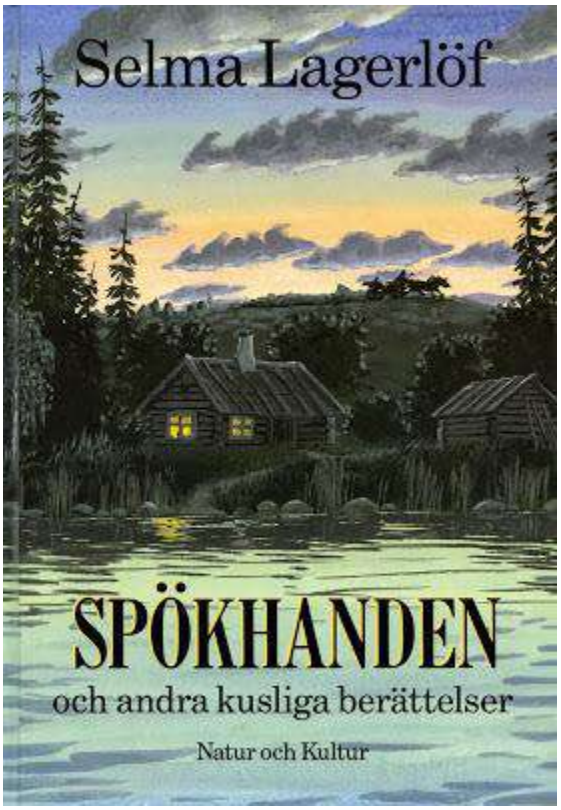
Tobias Lindgren (left) and UFO-Sweden´s new chairman Anders Berglund at the board meeting

Mattias Fyhr and supernatural horror

One of my responsibilities at Norrköping Public Library is arranging academic lectures, inviting Swedish scholars and authors engaged in current cultural and scientific debate. This activity has by now developed into a form of literary salon, opening with a my dialogue with the author followed by a lecture and often a very vivid and stimulating discussion. On October 2, I invited Mattias Fyhr, Assistant Professor in Literary Criticism at Stockholm University and lecturer in Literary Criticism at Jönköping University. He is the author of several books on gothic fiction, also referred to as supernatural horror in literature. But he is also well versed in various esoteric currents and co-editor with Per Faxneld of *Förborgade tecken. Esoterism i västerländsk litteratur* (Hidden Signs. Esoterism in Western Literature). In this book Fyhr has a chapter on esoterism in the writings of Selma Lagerlöf, one of my favourite Swedish authors.

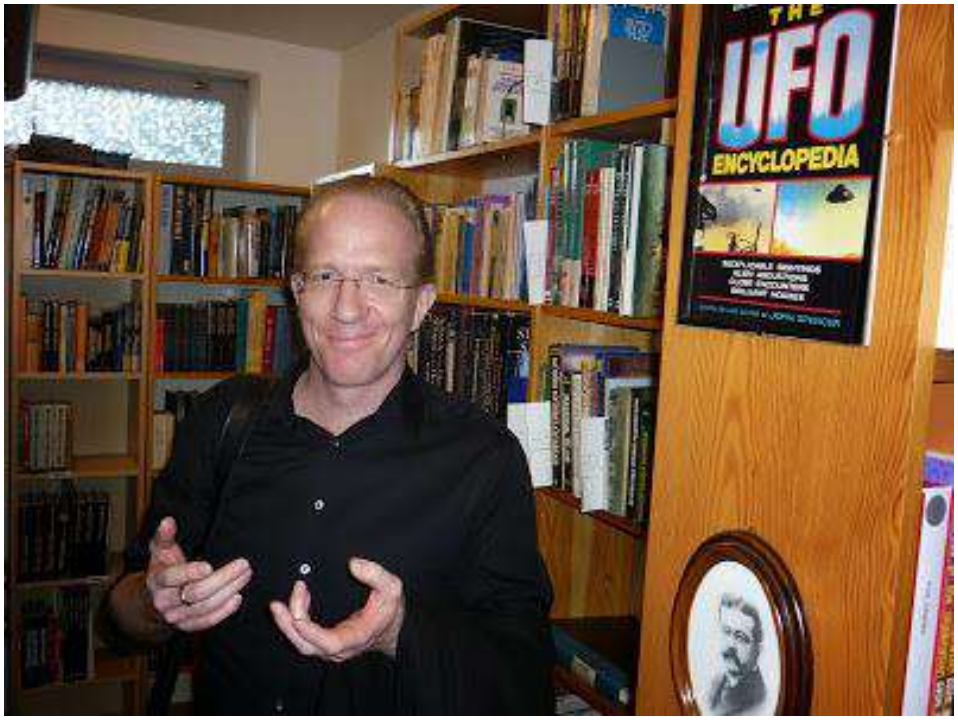


Selma Lagerlöf (1858-1940)



Before the lecture I had promised Mattias Fyhr a tour of the AFU facilities as he was especially interested in studying our collections on ghosts and older Swedish books on paranormal experiences. From Norrköping Central Station we went directly to the archive where we spent most of the time in our two library facilities. Mattias was delighted to discover several volumes of interest for his current research and as a fan of supernatural horror he was of course fascinated by the grey alien in one of our shelves. We could have spent many hours comparing notes and ideas on various aspects of horror fiction and paranormal phenomena but there was only time for a quick AFU tour.

Mattias Fyhr in the AFU library. Notice the Lovecraft titles to the right



Mattias gave a brilliant and erudite lecture on the history of Gothic fiction from antiquity to the present day. On my question regarding the best horror author ever he was somewhat evasive but H.P. Lovecraft came very high up on the list. Mattias is the author of *Död men drömmande. H.P. Lovecraft och den magiska modernismen* (Dead but dreaming. H.P. Lovecraft and Magic Modernism). This is a study of the themes in Lovecraft´s fiction and his ideas on religion, spiritualism and science.

Dialogue before the lecture

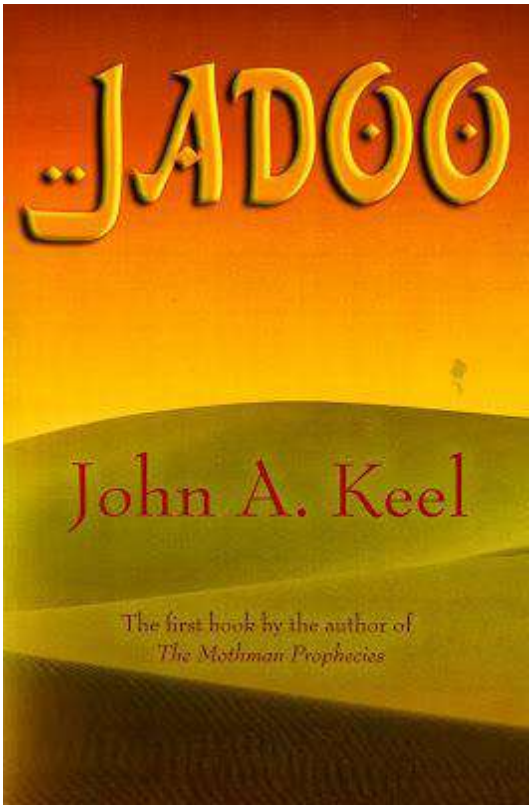
Mattias Fyhr lecturing

There were several real fans of gothic fiction in the audience so the concluding question-and-answer session resulted in an interesting and well-informed discussion. One woman in the audience also had a real ghost story to relate, where there were several witnesses involved. This made us all feel that the borderline between fiction and reality is indistinct as is actually the case with our subjects. Lovecraft would have loved that. Generally this was an exciting and delightful evening full of magic and mystery.

Jadoo and Esoterica

Anomalist Books continue to publish excellent titles, both new and classics, on UFOs, Forteana and the paranormal. As I have often referred to John Keel in various blog entries I was especially pleased to find new editions of his seminal works in the book list. This week I recieved my copy of the 1957 classic *Jadoo*, a travel diary of his adventures in the Orient. When the book first appeared Keel promoted it by performing a snake-charming act in a pet store window in New York City. As you immerse yourself in this well written and entertaining book it becomes obvious why chapter one begins with: "I am a professional cliff-hanger".

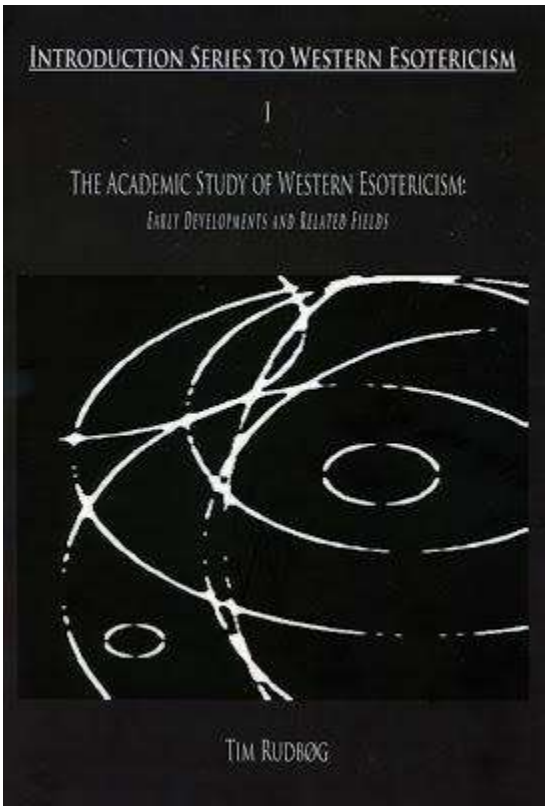
This new edition has additional material not found in the 1957 version. A few typewritten pages of manuscript found in John Keel´s apartment after his death and edited out of the old edition. It is the story of Keel´s German girlfriend Lite, called Ingrid in the book, whom he met while working for the American Forces Network in Frankfurt, Germany in the beginning of the 1950s. It is a heartbreaking story of love found and lost, partly because of lack of money and also a young man´s dream of breaking free of a restricted life to look for adventure and mystery. "I wanted to see Timbuctu and Baghdad, not Stuttgart and Mannheim. I wanted to walk among the ruins of temples, not factories. I wanted to dig into the dark secrets of Egypt and India and write about jadoo instead of the North Atlantic Treaty Organization."



Later in life, after his involvement in the UFO enigma, Keel referred to *Jadoo* in *Operation Trojan Horse*: "Previous to all this I was a typical hard-boiled skeptic. I sneered at the occult. I had once published a book, *Jadoo*, which denigrated the mystical legends of the Orient." But this is not quite true. Although it is written in typical Keel fashion with a critical and

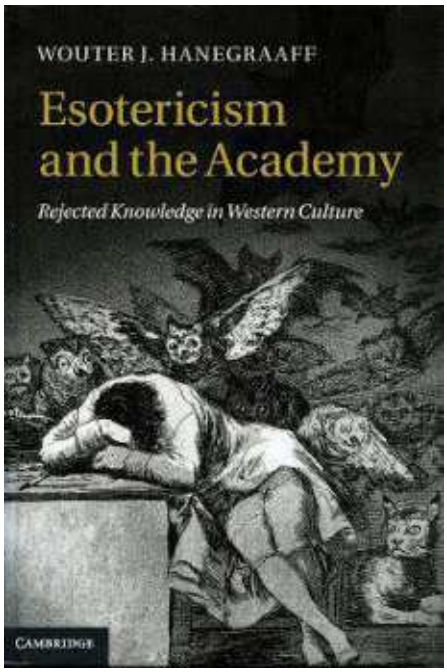
humourous spirit there are several experiences and phenomena in the book which he can´t explain and truly puzzles the young adventurer. He hear the sound of and get a short glimpse of what could be the abominable snowman. A mystical lama give Keel a demonstration of levitation while other lamas move chairs bo mental power and prove their ability of remote viewing by telling of a fire going on in a distant village. When Keel checked later, there had been a fire in the village. Instead of "denigrating" these claims he writes: "There was no explanation for these things. I thought I knew all the tricks of the phony western mediums, but this demonstration stymied me." Although a hard-boiled skeptic, Keel does not appear as the typical debunker in *Jadoo*, rather as the inquisitive romantic adventurer. And I love his humourous comments, like this one: "One lama told me the way to vanish into thin air is to make the mind a complete blank. (If this is true, then I know several people who should have disappeared long ago.)" If you haven´t read Jadoo you have an evening of mystery and adventure waiting. And this world will probably get one more John Keel fan.

This week has also seen some additions to my collection of esoterica. Scholarly volumes on what is in the academic world named Western Esotericism is appearing at a increasing pace. An interesting cultural change regarding this earlier taboo subject which I have commented upon in an earlier blog entry. *Introduction Series to Western Esotericism* is a new project to serve as basic handbooks for students and scholars. There are seven volumes projected and the first, *The Academic Study of Western Esotericism*, has just been published, written by Dr. Tim Rudbøg, who holds an MA research degree in History of Religion with Philosophy at the University of Copenhagen. The cover illustration of the first volume is a real wet blanket but the content is a good introduction to the subject.



The academic term Western Esotericism is in my view something of a misnomer as a basic idea in esotericism is that it represents an ancient and global tradition. This problem is noted by Rudbøg who in his introduction asks whether Western "should or will be considered valid in the future". An esotericist would probably answer that the teaching is universal, the "knowledge of reality" or worldview presented by the elder brothers, the planetary hierarchy, the inner government of the world who since time immemorial have been the custodians of the Ancient Wisdom.

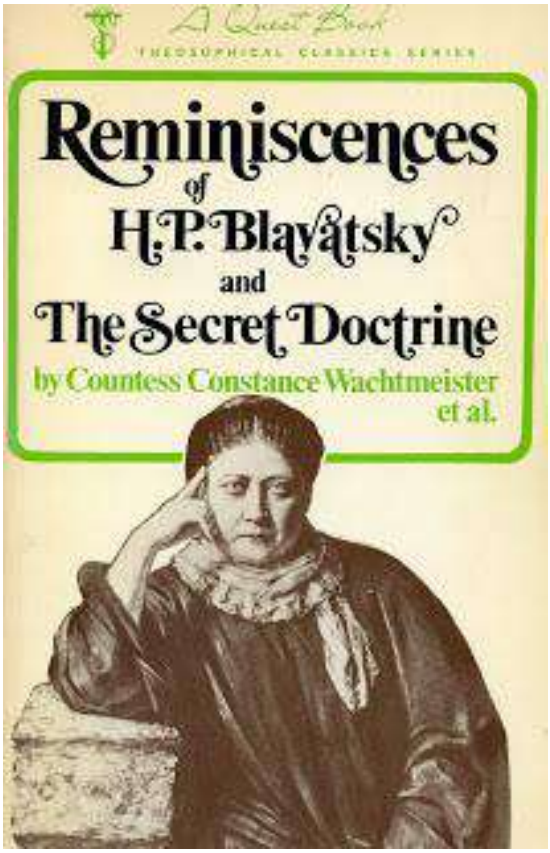
One chapter in the book is devoted to the Traditionalist Perspective on Esotericism. Traditionalism, or Perennialism is a radical conservative offshoot of the esoteric tradition and is usually critical of modernism, humanism and empiricism. Rudbøg notice that many of its adherents are academics, which has had an influence on the academic study of religion, philosophy, art and esotericism. But he does not mention whether there also are adherents of classic esotericism within the academic community. Perhaps that is still one of the taboos to be overcome. An esotericist can of course be just as eminent a scholar of esotericism as a buddhist studying Buddhism.



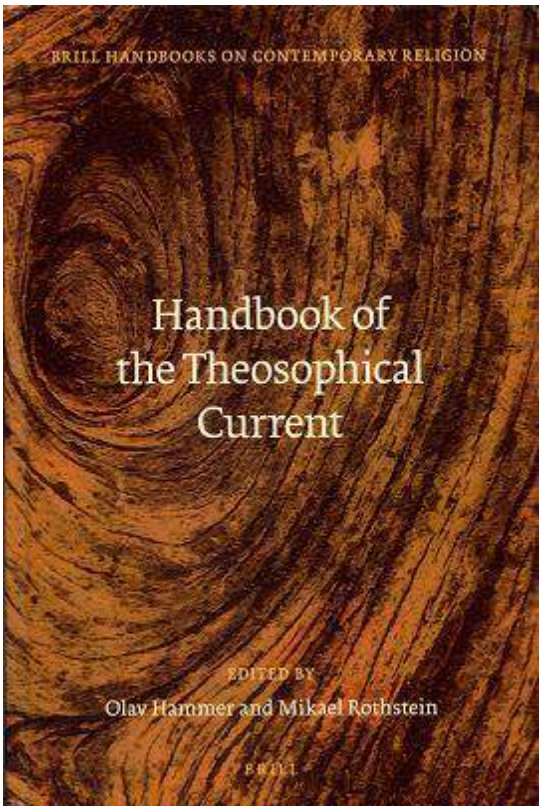
As ufologist and student of the esoteric tradition I have now and then been asked of my own view regarding esotericism. In an earlier blog I tried to give a position statement on this issue. Basically I consider the esoteric tradition the most interesting and intellectually best formulated alternative hypothesis or paradigm when trying to explain many UFO and paranormal phenomena, including the enigma of consciousness. Esotericism in my definition is foremost the writings of H.P. Blavatsky, Alice Bailey and Henry T. Laurency. The only tenable position though, as an intellectual humanist, is to regard the Ancient Wisdom as a working hypothesis. "Belief is the enemy", as John Keel often stated. He was not an esotericist but definitely one of the most fascinating reductionist/materialist paradigm crackers of our time.

Handbook of the Theosophical Current

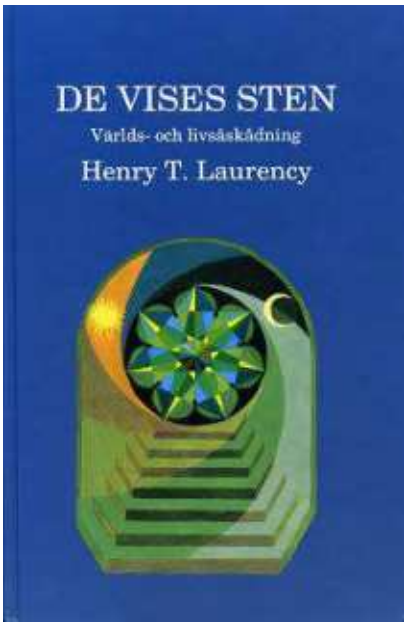
On several occations I have commented on the fact that there are no doctoral thesis on the history of the Theosophical Society in Sweden. This lack of academic interest is certainly surprising seen in the context that theosophy had a very extensive cultural impact in Sweden between 1891-1930. Theosophical ideas influenced authors like August Strindberg, Gustaf Fröding and Selma Lagerlöf. Well known members were countess Constance Wachtmeister, psychologists Sidney Alrutz and Bror Gadelius and painter Gustaf Fjæstad, member of the Rackstad colony of artists in Värmland. Swedish king Oscar II (1829-1907) was strongly influenced by theosophy and invited both Henry Steel Olcott and Annie Besant for audiences at the royal castle.



Academic research on theosophical history and the esoteric tradition is sadly lacking in Sweden but international interest has been on the rise for several decades. The latest example is the 494 page tome *Handbook of the Theosophical Current* with contributions from twenty scholars specializing in religion and philosophy. Editors are Olav Hammer, Professor of the History of Religions, University of Southern Denmark and Mikael Rothstein, Associate Professor at the Department of Cross-Cultural and Regional Studies, University of Copenhagen, Denmark.

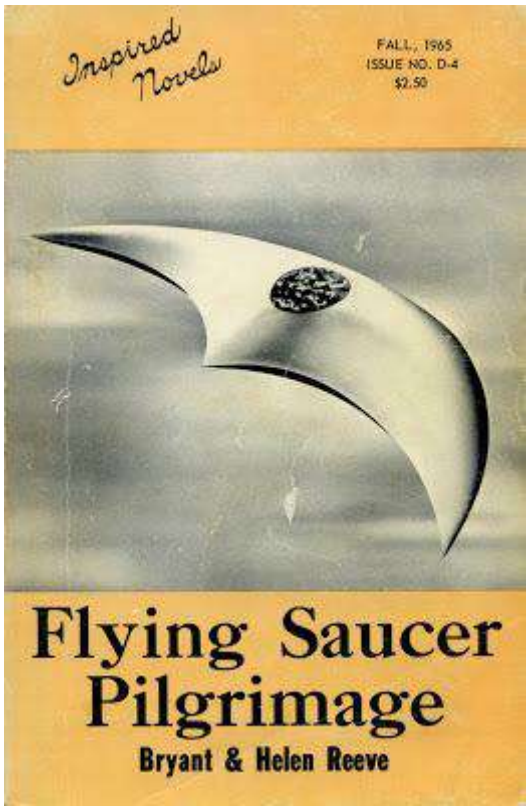


That theosophy and its many off-shoots are important chapters in cultural history is very clearly emphasized by Hammer and Rothstein in the introduction. They even place theosophy as "one of the modern world´s most important religious traditions" and "vastly understudied". *Handbook of the Theosophical Current* covers classical theosophy, Alice Bailey, Rudolf Steiner, the I Am movement, Summit Lighthouse and the Roerichs. But there is no mention of the Swedish esotericist Henry T. Laurency, which is surprising as his books have now been translated in many languages and his contribution to the esoteric tradition has been noticed from many countries.



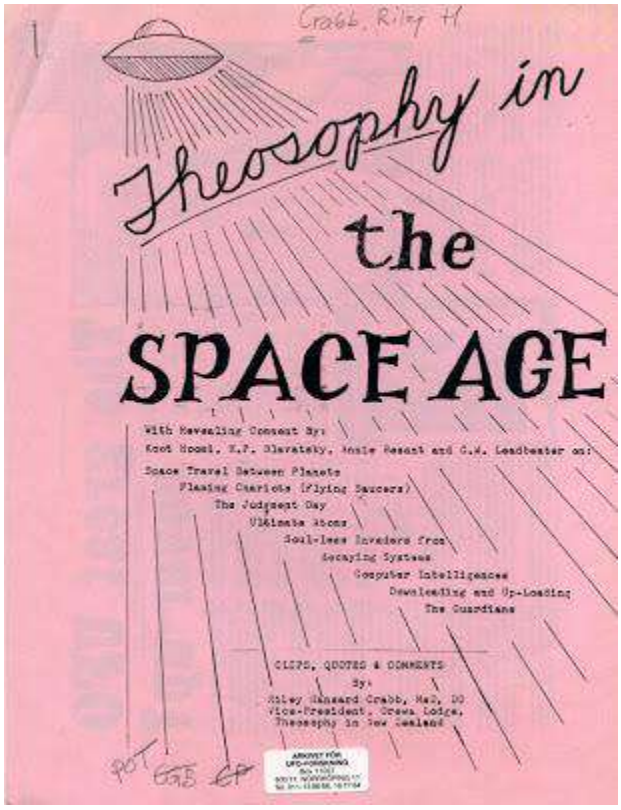
Handbook of the Theosophical Current is definitely an important and basic textbook on the esoteric tradition. But why the extreme price? $220 from Amazon (SEK 1.626 from Bokus). This makes it a tome of interest only to the real connoisseur, collector of esoterica or the university libraries. So far I have only read six of the twenty contributions. As my special area of interest is the historical and "phenomena connection" between the ufo contactee movement and the esoteric tradition I will just give a few comments on the chapter *Mahatmas in Space* by Mikael Rothstein.

Unfortunately Mikael Rothstein´s contribution is the weakest chapter of those I have studied. A peculiar tendency among academic researchers of the ufo contactee phenomenon is to concentrate on the peripheral and extreme ufo cults like Unarius, Aetherius Society or the Rael movement, while more or less ignore the most important and influential contactees like George Adamski, Orfeo Angelucci, Daniel Fry, George Van Tassel and Howard Menger. Mikael Rothstein concentrate on George King och his Aetherius Society. As a first introduction to the connection between ufo contactees and theosophy Rothsteins contribution gives a rather misleading view of the subject. What should have been included is a study of theosophical themes and ideas in the philosophy of the five contactees I mentioned. George King was regarded as an outsider and quite "far out" even among mainstream contactees. King never, to my knowledge, participated in the large Giant Rock Spacecraft Conventions hostad by George Van Tassel. A good popular book which presents the mainstream ufo contactees is Flying Saucer Pilgrimage (1957) by Bryant and Helen Reeve.



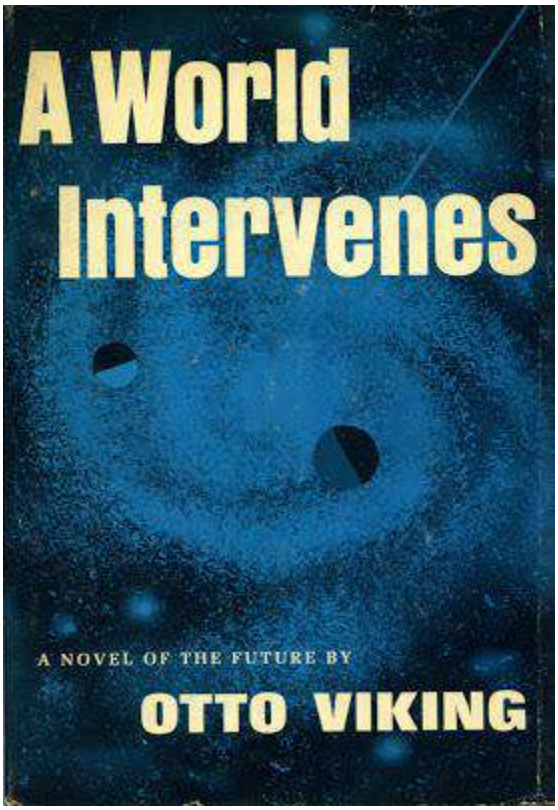
Even more remarkable is that Rothstein never mentions the large influence of *Borderland Sciences Research Foundation* (BSRA), created in 1945, on the ufo contact movement.

Already in 1946 BSRA declared that an unknown flying object observered over San Diego was an extraterrestrial spacecraft. An information received by the unusually gifted medium Mark Probert. BSRA´s first two directors, Meade Layne and Riley Crabb were much influenced by theosophy. During his stay at Hawaii Riley Crabb was leader of the Honolulu Lodge of the Theosophical Society.



Riley Crabb (1912-1994)

Mikael Rothstein writes that the Theosophical Society and theosophists "normally disregarded or even actively opposed" the "Space Brother perspective". This is a misleading statement as there were many theosophists who took an active part in the ufo movement. In Sweden the ufo movement in the 1950ies was actually started by members of the Theosophical Society (Adyar). Boris de Zirkoff, E.L. Gardner and N Sri Ram wrote articles where they were very open to the possibility of visits by "flying saucers". Danish theosophist and Liberal Catholic bishop Otto Viking wrote an article, *Flying Saucers and Religion*, for *Flying Saucer Review* in 1955. In 1964 his theosophical ufo novel, *A World Intervenes*, was published by Exposition Press in New York.

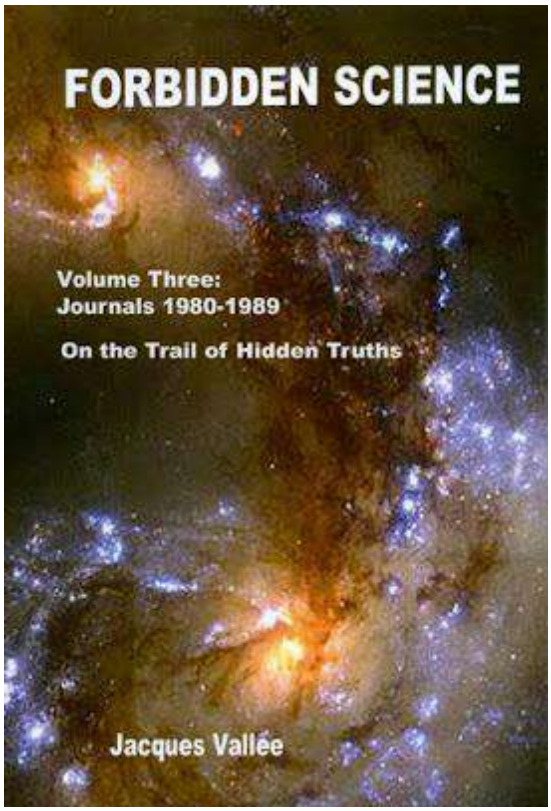


Academic research on the ufo contact movement and its relation to the esoteric tradition is to a large extent uncharted territory. Good contributions have been made by J Gordon Melton, David Stupple and Nicholas Goodrick-Clarke. But my wish is that scholars will start researching the mainstream contactees of the 1950ies. Hopefully they will then also discover that much of the basic empirical data can be found at the *Archives for UFO Research* in Norrköping, Sweden.

3. UFOs, Paranormal Phenomena and Esotericism

ETI and the Esoteric Tradition

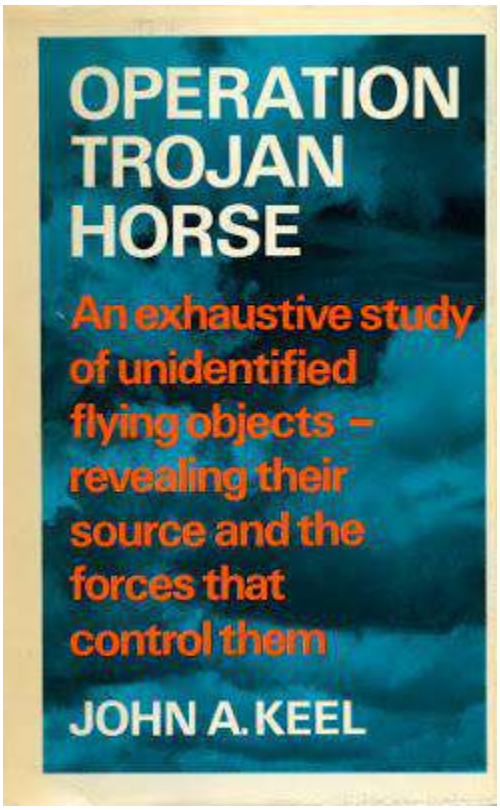
The scholarly and critical investigator of UFO and paranormal phenomena will usually, sooner or later, come to the realization that materialist, reductionist mainstream science cannot account for the wide variety of intriguing phenomena reported and documented worldwide. To discover this fact becomes an intellectual challenge facing all serious and honest investigators. Then the real existential problem begins. Few researchers are willing to publicly enter the ardous path of the heretic or iconoclast, especially if their academic or scientific credibility will be questioned by collegues and friends. Entering Forbidden Science is perhaps today safest in the secluded company among like-minded investigators working together and sharing data as an Invisible College.



This becomes even more important as investigators begin the complicated and controversial journey of trying to discover an alternative working hypothesis or paradigm where these phenomena can be understood or explained. Like myself, many researchers and scholars have found the Esoteric Tradition or Ancient Wisdom, to be the intellectually most interesting and challenging alternative worldview. Several of my guides and mentors in Forbidden Science have after many years of research and study indicated that this is the direction in which answers may eventually be found. Here are three quotes relative to this issue:

"Previous to all this I was a typical hard-boiled skeptic. I sneered at the occult. I had once published a book, Jadoo, which denigrated the mystical legends of the Orient. I tried to adopt a very scientific approach to ufology, and this meant that I scoffed at the many contactee reports. But as my experiences mounted and investigations broadened, I rapidly changed my views"… I have dealt with thousands of honest, sincere witnesses by mail, phone, and in person. My skepticism has melted away, and I have turned from science to philosophy in my

search for the elusive truth". John Keel,*Operation Trojan Horse* (1970, pp. 274, 306).


OPERATION
TROJAN
HORSE
An exhaustive study of unidentified flying objects – revealing their source and the forces that control them
JOHN A. KEEL

”…the history of ufology should be placed within an esoteric context. Throughout history there has been a tradition of higher knowledge, and the claim that it was accessible to us, if only we agreed to be tested, to work through certain spiritual problems… That´s the meaning of the hermetic schools. The UFO problem, the question of parapsychology, are central to this business. Looking for the solution isn´t just a scientific project; it´s a quest, an initiation, an enigma like that of the Sphinx…”. (Jacques Vallee,*Forbidden Science II*, p. 211).

”My interest in metaphysics, in this life, dates back to 1934 when I discovered the not inconsiderable library of the Minneapolis Lodge of the Theosophical Society; and tried to read through it in record time… Since coming to the mainland my lectures have been concerned with the problem of relating Flying Saucer data, and phenomena, to the teachings of the Mystery Schools. I believe you´ll agree this is no easy task. If I have one goal in life it is un uncompromising search for Truth, whatever that might be, and wherever it may lead.” (Riley Crabb, *About the Author.* Round Robin, vol. 15, no. 4, July-August 1959).

The Esoteric Tradition as formulated by a.o. Helena Blavatsky, Charles Leadbeater, Alice Bailey and Henry T. Laurency is a consistent and rational worldview, with a profound humanism at its core. A science of the multiverse also presenting a detailed taxonomy of multiverse entities and paranormal phenomena of interest as an alternative working hypothesis to the field investigator. According to the Esoteric Tradition we are not alone in the universe. There is life on all planets in our own solar system and beyond on planets in other star systems. But, and this is highly significant, the Esoteric Tradition is of the same opinion as todays astronomers and astro physicists that higher organic life is impossible on the other planets in our solar system.

I have collected a few statements on ETI, relating to the issue of organic versus etheric bodies, by Swedish esotericist Henry T. Laurency, comparing them with empirical data from a few interesting UFO contactees. Unless otherwise stated all quotes are from the English online versions of the Henry T. Laurency books - www.laurency.com/index.html

"Only on our planet do the individuals of the fourth natural kingdom develop through organisms and reincarnation. On other planets development is done through aggregate envelopes, which subsist until the individual has acquired the consciousness of higher molecular kinds and the envelopes corresponding to that consciousness."
The Way of Man
Introductions, 1.39.1

"Our planet (Terra) is the only planet in the solar system where organic life is possible. On other planets, man's lowest envelope (49:5-7) is an aggregate envelope and not an organic one."
Knowledge of Life Two

Conscious Development, 7.2.9

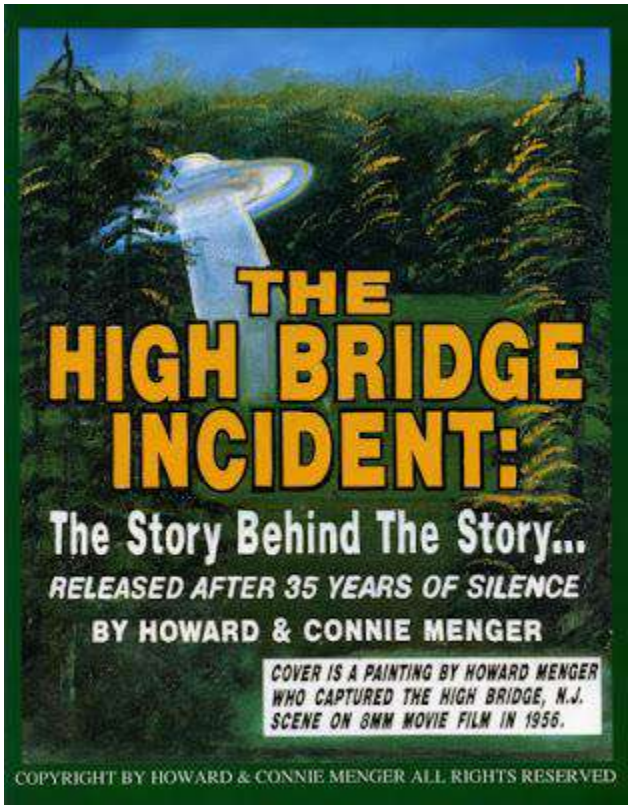
"Regarding "the saucers" I have no knowledge and have never been interested in any type of "phenomena". Actually there is nothing impossible in this matter. The inhabitants on Venus have, except an etheric envelope, a dense aggregate envelope confusingly similar to an organism. They are far ahead of us in consciousness development and have solved their "physical problems". They know everything about us, so the visits could be a way to give mankind something to ponder on."
Letter from Henry T. Laurency to Curt Östergren, October 12, 1965 (my translation).

Laurency also mention that aggregate envelopes, or bodies, are atoms and molecules electromagnetically held together. They can be instantly materialized and dissolved Only organic bodies have different sex so a temporarily formed physical aggregate form could be made into any gender. Several of the early contactees reported interesting physical differences when describing the visitors. Regarding the venusian "Orthon" George Adamski writes: "The flesh of his hand to the touch of mine was like a baby's, very delicate in texture, but firm and warm. His hands were slender, with long tapering fingers like the beautiful hands of an artistic woman. In fact, in different clothing he could easily have passed for an unusually beautiful woman; yet he definitely was a man... As nearly as I can describe his skin the colouring would be an even, medium-coloured suntan. And it did not look to me as though he had ever had to shave, for there was no more hair on his face than on a child's." Desmond Leslie, George Adamski,*Flying Saucers Have Landed*, Werner Laurie edition, London 1959, p. 195.

This description indicates the possibility of a non-organic, temporarily formed body. We find the same type of observation made by American journalist Paul M. Vest who met the venusian "Bill" in California, June 1953. He appears out of nowhere to the confused Paul: ""I was dumbfounded! An instant before the streets had been absolutely deserted. Bewildered, I saw him approach the car, smiling. He introduced himself saying, "I'm Bill - the fellow who phoned you last night from Los Angeles." We shook hands and I recall being aware of the peculiar feel of his hand-as though it were without any underlying bone structure... A casual observer would certainly not be startled by his appearance. In a crowd he would pass as a rather unusual appearing person. But as I studied him more closely while he talked, I was aware of certain strange characteristics in his physical appearance. His skin was exceptionally white – so white in fact that it appeared to have an odd bluish tinge. His cheek bones were unusually high and his eyes and brows had a peculiar Oriental cast. Yet in no way did he resemble a true Oriental. And I noticed that his ears were oddly pointed and appeared to be more delicate and complex than any I had ever seen. I recalled how odd his hand had felt in my grasp. Looking at his hands, I noticed that his fingers were long and tapering and so smooth that they seemed to be without joints or underlying bone structure. He spoke slowly and clearly with no trace of an accent, but he seemed to be choosing his words with great care. I noticed too that his voice had a peculiar resonant quality."

An American contactee, who claims to be working with the same group of visitors who contacted George Adamski, Howard Menger a.o. and with whom I have been corresponding for several years told me of his first experience of the visitors dissolving and forming their bodies: "Before I had my first "visits", I was a total unbelieving skeptic. And I said to them at one point, "give me proof, personally", and I need never ask that again, that´s for sure. When you get proof my friend, you will feel like the world as you knew it has ended.... I remember the first time there was about 5 space people in xx (name withheld) house talking with her as I quietly watched, and then suddenly one of the men turned, looked directly at me, smiled gently, and then very slowly turned to the kitchen room wall and walked right through the

wall! I watched this very closely as he then came back in... Let me tell you, those kind of incidents have a very deep and troubling affect on our minds because we cannot comprehend it." (Mail conversation February 25-26, 2012).


THE
HIGH BRIDGE
INCIDENT:
The Story Behind The Story...
RELEASED AFTER 35 YEARS OF SILENCE
BY HOWARD & CONNIE MENGER
COVER IS A PAINTING BY HOWARD MENGER
WHO CAPTURED THE HIGH BRIDGE, N.J.
SCENE ON 8MM MOVIE FILM IN 1956.
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American contactee George Van Tassel mention several incidents where he observed the visitors suddenly appear and disappear. Interestingly he also claimed they possessed a small technical device carried on a cord around the neck or suspended under the blouse, that could make them instantly disappear from vision although still physically felt real to the touch. Regarding the difference between the visitors materializations and mediums he mad this interesting comment: "Many of the space people live in frequencies of life beyond the human limits. By using methods developed by them, they can bring their body vibrations inside our visiual limits as easily as we can condense unseen moisture out of the air into water, and then freeze it into ice... Many spiritualist mediums can materialize people from beyond the door of death. do not let yourself be confused, howeer, with these ectoplasmic figures; or the words spoken through them. All figure of people generated through the ectoplasm of another person, are from the transition or earthboud level, or are created by the mind of the medium." (George Van Tassel, *Materialization and de-materialization*, Proceedings, vol. 3, no. 9, June 1955, pp. 9-10)

What chemical elements could the visitors bodies consist of when materialized? This question was asked by the group listening to the remarkable deeptrance medium Mark Probert in San Diego, May 1957. The question was asked by "Ramon Natalli", one of the controls behind Mark Probert: "The blood nature of these Space Beings is this: Carbon, Silicon, and Hydrogen. Especially is this true when they take on form so as to be seen by your eyes... In your body the principal component is water - more than 90% and this is not compressed. But silicon and carbon make for handness and strength, as in the case of diamonds, which do not deteriorate except under great heat. This makes these Beings very durable. It is likely that in taking form such bodies could suffer such injury as to produce seeming death; but the entity concerned would simply withdraw and reconstruct its vehicle when and where desired." (Comments of Raymond Natalli. On the Space People and the UFO. Round Robin, vol. 13, no.1, May-June 1957, p. 13)

Compare this quote with what Henry T. Laurency writes in the Way of Man, regarding the difference between organic and aggregate bodies: "It is part of this insight to know that organic life is not a normal phenomenon, does not enter into the general plan of the monads' consciousness development. On other planets, where all have only aggregate envelopes, so-called natural catastrophes are without consequences and there are no so-called accidents."
The Way of Man
The Second Self, 9.100.1

Field investigators of UFO and paranormal phenomena will find many intriguing parallels by correlating data from research with statements from the Esoteric Tradition. Naturally the results must be regarded only as alternative explanation models or working hypothesis. This attitude is necessary to keep a psychological balance and intellectual integrity. As John Keel wrote, "belief is the enemy" or in the words of warning from Henry T. Laurency: "“Even if by thorough study you are however much convinced that the hylozoic system agrees with reality, yet you must view it as a working hypothesis... This principled attitude is necessary to avoid all manifestations of dogmatism, fanaticism, and intolerance." (Henry T. Laurency, Knowledge of Life Four, 1995, online ed. p. 29-30).

The future of phenomena investigation

When I began my active involvement in ufology in 1970 field investigation was a relatively simple pursuit. It was not too difficult to ascertain the usual misinterpretations of planets, stars, aircraft, balloons and the common psychological mistakes made by UFO witnesses. Today the situation is radically different. The digital revolution has made assessment of photos and films exceedingly complicated. Internet is teeming with obvious fakes or highly dubious reports.

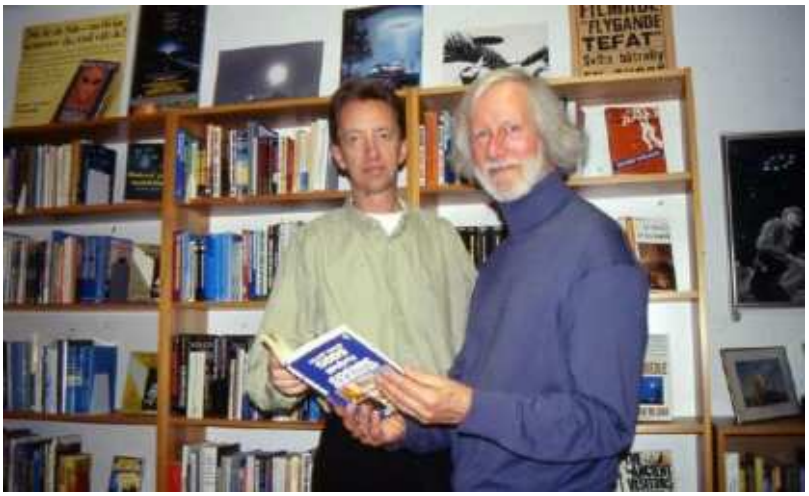
The field investigator must also be aware of all the new and large and small air vehicles, RPV, drones and model aircraft moving in our airspace. Not to mention Chinese lanterns and possibly black project aircraft of various design. And then we have the cultists, the mythmakers, the more or less credible whistle blowers and the political extremists using the "UFO myth" to attract members to extreme right-wing or neo-nazi groups.

Tobias Lindgren releases a Chinese lantern during the UFO-Sweden field investigator training in 2007

To this situation must also be added the often debated decline in ordinary or classic UFO reports. Today daylight discs and close encounters cases are exceedingly rare. The cause of this change in reported observations is intriguing. Personally I have advanced the theory (esoteric intervention theory) that some of the first wave of UFO reports and physical contact cases in the 1940s and 50s was a cultural test made by a benevolent group of aliens from somewhere – earth-based or extraterrestrial.

How is the serious field investigator and student of UFOs to proceed in this complicated situation? First of all he or she must realize that there is a strong overlap between UFO, Fortean and paranormal phenomena. I believe it was a very wise suggestion when AFU donor Hilary Evans mentioned that AFU, *Archives for UFO Research* should adopt a new name including Fortean and paranormal phenomena. Now we are called *Archives for the*

Unexplained. UFO-Sweden field investigator training and seminars should include basic information on folklore, Forteana and paranormal phenomena.



Me and Hilary Evans during his visit to AFU in 1996

The Evans library at AFU

UFO-Sweden and AFU are neutral and open minded when it comes to theories and paradigms. But no field investigator can study all these phenomena for years without forming some type of worldview to account for the high strangeness of the cases he or she is documenting. Readers of my blog are aware of that I regard the more scholarly presentations of the Esoteric Tradition as the most interesting and intellectually tenable paradigm, the best working hypotheses I have encountered.

Here are some esoteric sources and quotes that could be of interest to field investigators and the future of phenomena investigation. The writings of Jacques Vallee and John Keel made mainstream ufologists aware of the close resemblance between some UFO entities and the

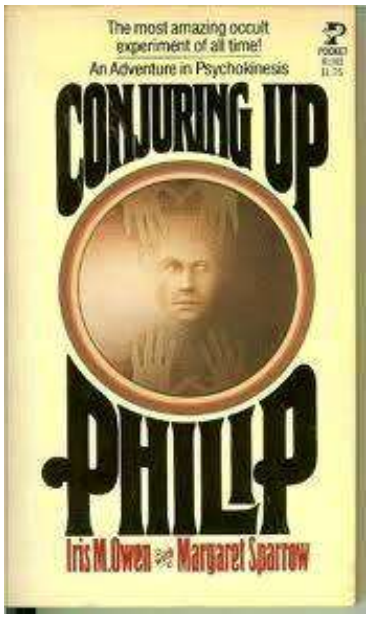
devas, nature spirits and elementals described in folklore and religion. According to the esoteric tradition devas and nature spirits are a parallell evolution to man living at different levels of the multiverse. In the coming centuries we will become more conscious of each others existence and be able to co-operate. The reappearance of *The Fairy Investigation Society* is an interesting cultural phenomenon pointing in this direction.
"The etheric levels of the plane will be full of an increased activity, and slowly but surely, as the decades slip away, man will become conscious of these levels, and aware of their inhabitants... Men in their etheric bodies will be noted, and communicated with, and the devas and elementals of the ethers will be studied and recognized." (Alice Bailey, A Treatise On Cosmic fire, p. 474.)
A Swedish entity encounter that I would interpret as nature spirits is the Helge Eriksson case of 1931.

The entities encountered by Helge Eriksson in 1931

Elementals was a favourite term of John Keel who interpreted most entity encounters as elementals. But Keel never studied the scholarly Esoteric Tradition as far as I know.
Elementals are simply mind creations, made consciously by those who know how and unconsciously by religious devotees of all faiths. A form of multiverse robots - good, neutral or evil.
"Later will come the power to materialize thought-forms. People will come into incarnation that will have the ability temporarily to create and vitalize these thought-forms, and so enable the general public to see them."
(Alice Bailey, A Treatise of White Magic, p. 181-182).
I have personally investigated one entity close encounter that I would interpret as elementals, the Väggarö case of October 1965.

The Väggarö entities of 1965

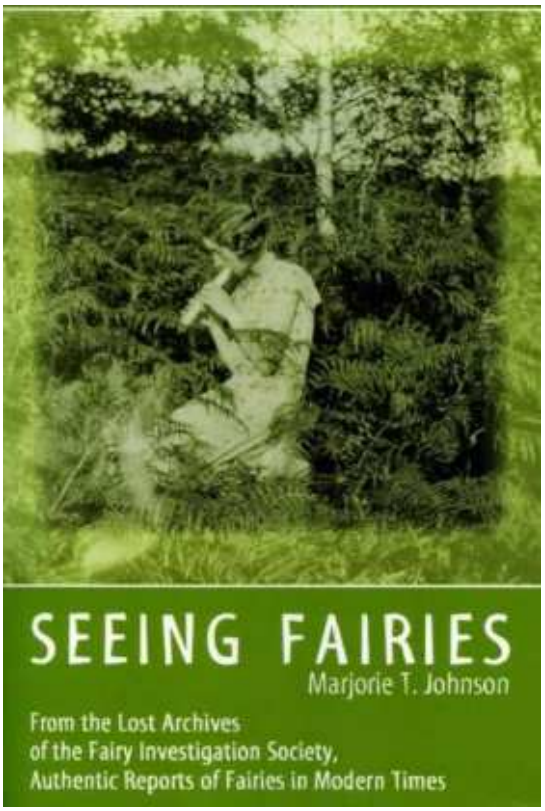
An interesting example of thought-creation is given in *Conjuring Up Philip. An Adventure In Psychokinesis*, by Iris M. Owen and Margaret Sparrow. A group of parapsychologists in Canada decided to try to create a fantasy entity named Philip. George and Iris Owen were well known parapsychologists interested in poltergeist phenomena. The group succeeded in creating an entity they could communicate with and who caused several paranormal phenomena. The famous traveller and author Alexandra David-Neel gives a very vivid description of how she created a fantasy monk, a tulpa. This mind-creature became so physical that a visitor took it for a live lama.


The most amazing occult experiment of all time!
An Adventure in Psychokinesis
CONJURING UP
PHILIP
Iris M. Owen and Margaret Sparrow

A very fascinating and promising prophecy in esoteric literature is that within a hundred years we will be able to photograph and film phenomena of the etheric world and other parts of the multiverse. If true that would be the definite end of materialism as a mainstream academic worldview. To field investigators of UFO and paranormal phenomena it would open up a totally new world of entities and phenomena. Until that day the data and claims made in the Esoteric Tradition can be used as an alternative working hypothesis.

Seeing fairies

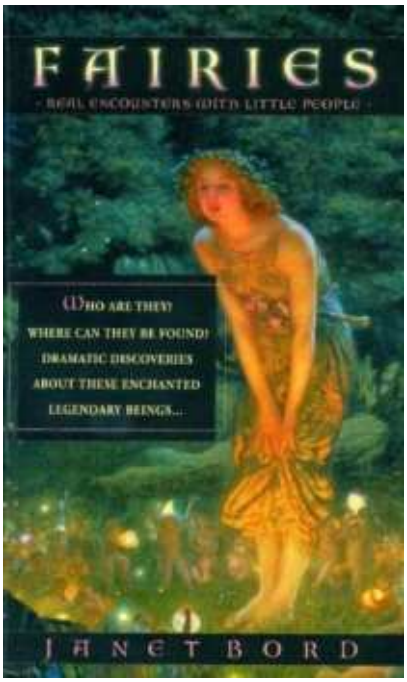
Anomalist Books continue to publish interesting and high quality writings in the UFO, Fortean and paranormal field, classics as well as new titles. The latest is a tome that most probably will be regarded as seminal by academic scholars, Forteans and esotericists: *Seeing Fairies* by the late Marjorie Johnson. This Nottingham lady celebrated her 100th birthday in 2011. Unfortunately she didn´t live to see the English edition of her book as she died in 2011.


SEEING FAIRIES
Marjorie T. Johnson
From the Lost Archives
of the Fairy Investigation Society,
Authentic Reports of Fairies in Modern Times

Among folklorists and Swedish ufologists it has been customary to claim that in the old days people experienced fairies or little people but today they encounter space people. After reading *Seeing Fairies* it becomes obvious that this claim is simply not valid and must be reevaluated. People still encounter fairies but are perhaps even more reluctant to openly tell of these experiences than UFO witnesses. The social stigma is too great. Johnson´s book is a documentation of 400 authentic reports of fairies from the archives of the Fairy Investigation Society. Reports cover the period from around 1900 until the 1990s. The foreword is written by historian Dr. Simon Young describing Marjorie Johnson as an "intelligent, dedicated and passionate woman".

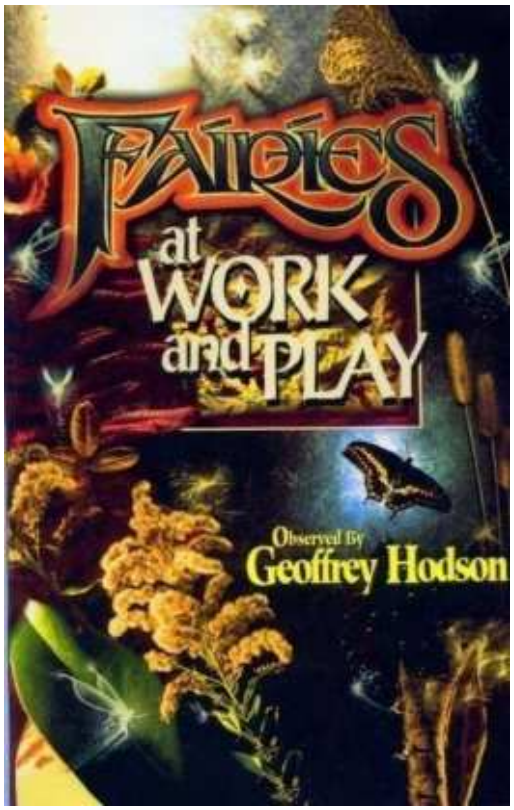
Of special interest to UFO and Fortean field investigators is that Simon Young has brought the sleeping *Fairy Investigation Society* (FIS) to life. It was originally founded in 1927, open only to "believers" in fairies but has now been refounded with a somewhat altered ideological footing: "The refounded FIS will be open, instead, to anyone who is interested in fairy lore, believers or otherwise: it is hoped that membership will strech from hardened folklorists, through Forteans, to the outer fringe of modern "fairies" and fairy mystics". This is an excellent, open minded approach reminiscent of the third way ufology of UFO-Sweden,

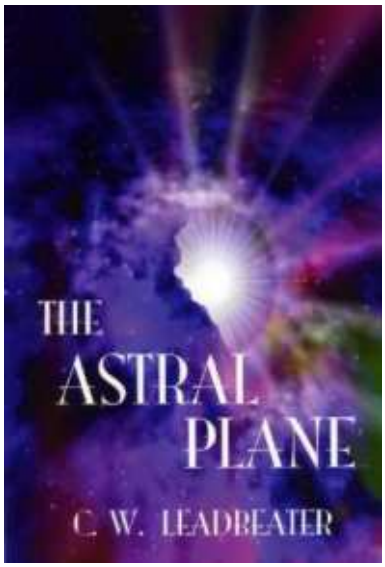
formulated by the former UFO-Sweden chairman Mr. Clas Svahn. After reading Seeing Fairies I enrolled as a member and am looking forward to the database on fairy sightings and encounters to be launched in 2015.



That there is a close connection both historical and in regard to phenomena between encounters with UFO humanoids and fairies has been obvious since the publication of Jacques Vallee´s classic *Passport To Magonia* in 1969. Many books have since been published following in the Vallee footsteps. UFO-Sweden has published sightings of leprechauns in various publications as field investigators now and then stumble on witnesses who recount not only UFO observations but encounters with the little people. I presented one of these very intriguing reports, the Helge Eriksson case, 1931, in a former blog entry. An interesting article from a different perspective, *Encounters With Immaterial Beings*, can be found in the German magasin Journal for Spirituality and Transcendental Psychology.

Among the 400 reports documented in *Seeing Fairies* there are several cases of special interest to ufologists: multi-witness reports, time loss, abductions, luminous phenomena in connection with fairies. An index and some statistics would have been useful. The close connection between the Esoteric Tradition and fairies is well documented in Marjorie´s book. She herself had several encounter with the little people and she makes frequent references to esotericists like Charles Leadbeater, Geoffrey Hodson, Alice Bailey and Flower Newhouse. The best and most detailed taxonomy of non-human entities from an esoteric viewpoint is the theosophical classic *The Astral Plane* (1896) by Charles Leadbeater, an excellent companion volume to *Seeing Fairies* regardless of your favourite multiverse paradigm.





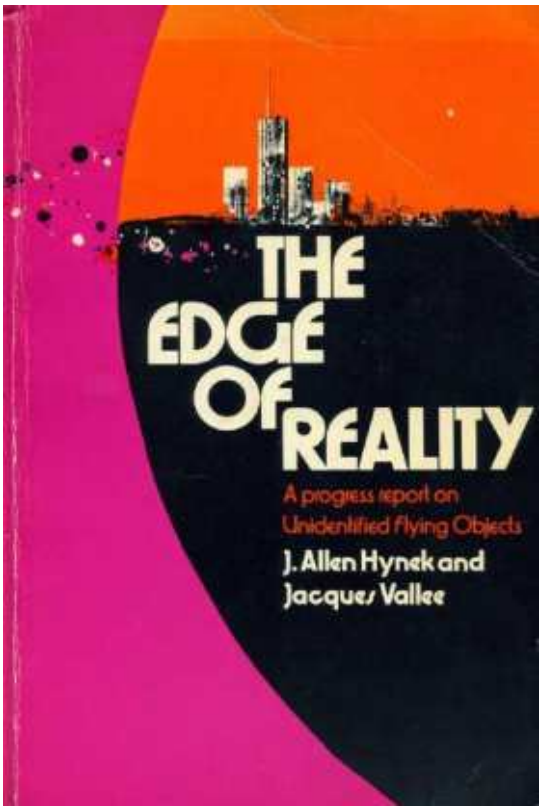
Finally some quotes from Marjorie Johnson´s foreword to her book: "Certain people refuse to believe in fairies because they remain invisible to them, so they think they must be figments of the seer´s imagination... Our eyes can take in only a limited number of vibrations, so there must be countless beings around us who are invisible to us because they are on a different wavelengths, and that might apply to some of the inhabitants of other planets... I hope my readers will keep an open mind, and then they might experience some of the fairies´ radiant carefree joy, and perhaps regain that sense of wonder that is sadly lacking in the lives of so many people in the world today."

Aliens and bio-androids

I often return to the 1975 classic *The Edge of Reality* by the two giants of ufology, Allen Hynek and Jacques Vallee. The discussions and brain storming in this book are intellectually stimulating and often remarkably radical and open minded. On page 252 Hynek and Vallee try to develop a theory for the many humanoid cases involving different types of entities:

Vallee: "How can they breath our air? How come there are men, ordinary men with them? There are cases in France where witnesses have seen two dwarves coming our of a landed object, and one man with them."

Hynek: "... these damn things adjust pretty well to our planet. This is an important point that is often overlooked. The chances that conditions on a "home planet" would be almost exactly like those on earth are pretty small... Of course, if these reported cretures are really robots, that would solve this problem."



Humanoid and contact cases involving human looking aliens interacting with small entities have been reported for a long time and from many countries. An interesting fact is that human aliens working together with small robots was mentioned already in 1955 by the controversial George Adamski. Here are a few relevant quotes:

"Also in this room was a robot instrument which I was cautioned not to describe. I had noticed a miniature version of this robot in the Scout." (Inside the Space Ships, 1955, p. 60).

"Each pilot room has a robot. these, working singly or together, can fully govern the course of the ship, as well as warn us of any approaching danger." (Ibid. p. 77).

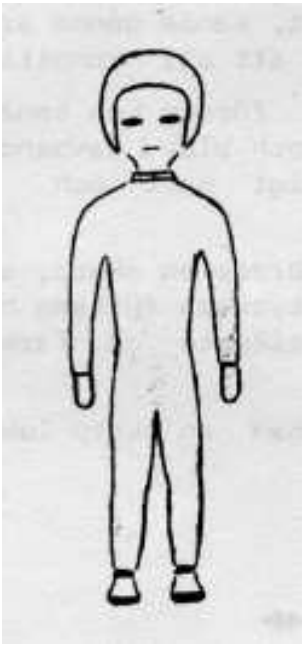
"True, they have robots to do much of the heavy work that once was done by manual labour." (Flying Saucers Farewell, 1961, p. 85).

In my blog I have often referred to George Adamski and some of the other 1950s contactees. I would not be surprised if some time in the future a few of them will be vindicated. Not in the way anticipated by the naive believers and cultists but from a entirely different direction presenting their experiences in a new perspective. The recently deceased Danish Adamski co-worker Hans C Petersen claimed to have discussed the robot issue several times with Adamski. In an article, The Sinister Forces From Space, he presents a somewhat more complicated view of the problem: "... the americans have constructed their own flying saucers, and that they fly just as if they were real space vehicles. Also, that they use the same propulsion system as do the visitors, and that these man-made vehicles are manned with robots - small grey men - all alike and produced alike in american research centers, as copies of the creatures found in the "crashed" saucers from outer space." (UFO Contact Newsletter, no. 1, 1993).

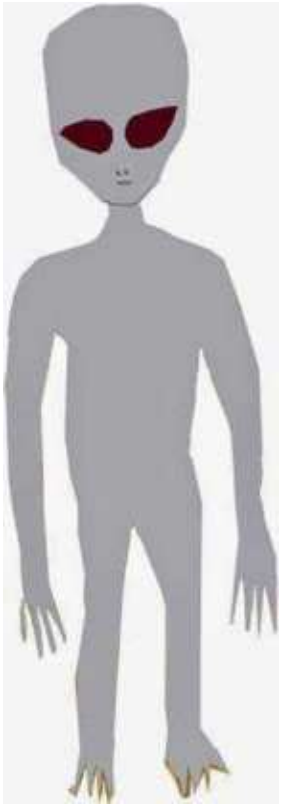
Hans C Petersen

The creation of very advanced robots is today not a science fiction idea. Research is going on around the world, especially for military and commercial use. And what is done publicly has probably already been tested in secret black projects by various known and unknown military intelligence organizations and the intelligence arm of global companies.

There have been several humanoid encounter cases in Sweden where the robot or bio-android interpretation seem reasonable. Take a look at the Ivar Naumann case of 1958 and the Norrtälje humanoid observered in 2008.



Ivar Naumann case 1958

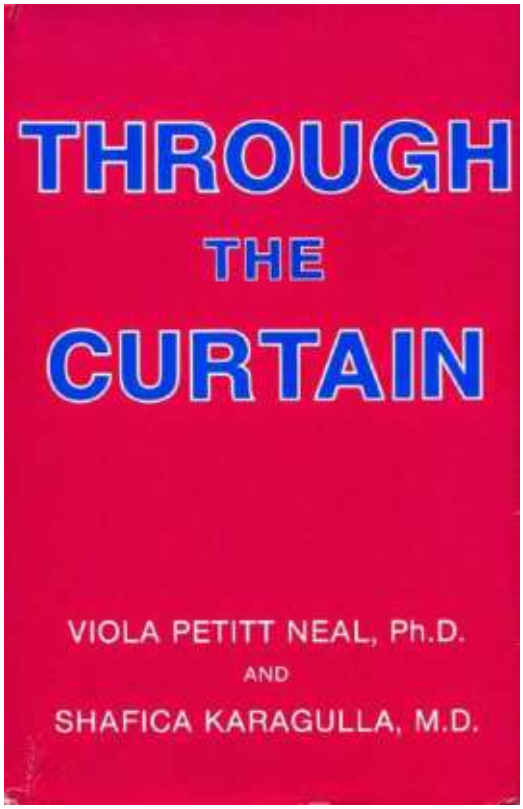


Norrtälje 2008

A fascinating case where bio-androids are mentioned is the abduction experience of Amauri Rivera of Puerto Rico. He was abducted from his car by dwarfish entities in May 1988. When he regained consciousness Amauri found himself in an unknown room together with 15

people, all Hispano-Americans. Magdalena Del Amo-Freixedo documented what happened next in an article published in *Flying Saucer Review*, vol. 39, no. 1, Spring 1994: "Facing them was a tall, dark man of human appearance. His hair was long, down to the shoulders, and his complexion dusky. He would, says the witness, have passed anywhere unnoticed. This man said that he was human, just like them, who had come here from another planet in our galaxy. On either side of him there was a dwarf, similar to those we have already described. Almost all of those present in the chamber gazed with horror at the two creatures... He (the man) seized hold of its (dwarf) face with one hand and turned it to right and left, at the same time saying that they should have no fear of these entities, as they were biological robots created by them for certain kinds of work, and that they were quite inoffensive."

A rather different story is told by the neuropsychiatrist Dr. Shafica Karagulla och her research companion Dr. Viola Petit Neal, both well versed in the esoteric tradition as evidenced by their book *Through the Curtain* (1983). A close friend of Shafica Karagulla was Ingo Swann who passed away in February 2013. Ingo Swann is best known for his remote viewing experiments and his controversial book *Penetration*. Karagulla was something of a mentor to Swann and he has this interesting comment on her knowledge: "She also knew how almost all of the world´s intelligence agencies operated - those agencies known to exist, AND those which exist but are not known or even admitted to by anyone and don´t even have names... You see, Shafica was to become one of my three major advisors regarding international affairs of the type that never get mentioned in the media, science, academe, or mentioned even by conspiracy enthusiasts". (Ingo Swann, Remote Viewing. The Real Story (1996), chapter 40, Shafica Karagulla).

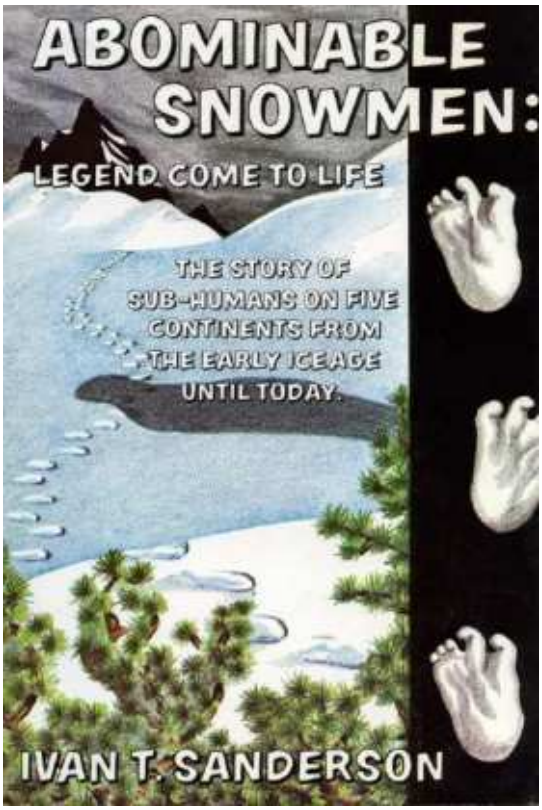


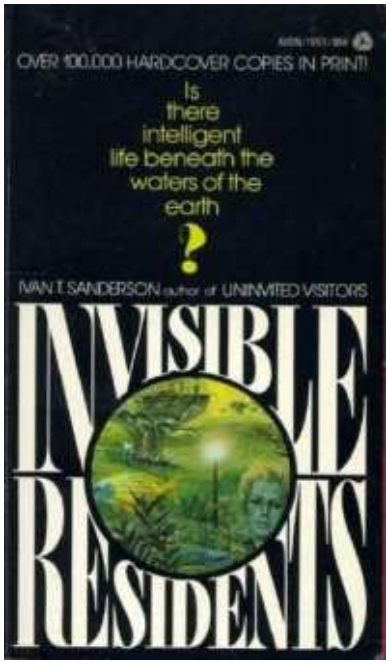
After a very strange experience in a Hollywood supermarket where Ingo and a friend observed and received unusual psychic "vibrations" from a woman with black hair and eyes covered by purple sunglasses, Ingo and his friend decided to mention this encounter to Shafica Karagulla. During a dinner they discuss ET civilizations infiltrating Earth and Viola Petitt Neal comments:
"There are a lot of THEM, you know, and many are bio-androids."
Shafica Karagulla: "They´re dangerous, you know, and they realize that Earth psychics are their only enemies. Be careful Ingo, be careful." (Penetration, chapter The Event in Los Angeles).

Delving deeply into these aspects of the UFO enigma is hardly recommended to the faint hearted. Paranoia can easily become your next door neighbor. Still, the original Vallee question is valid: "How come there are men, ordinary men with them?"
Will the real alien please stand up.

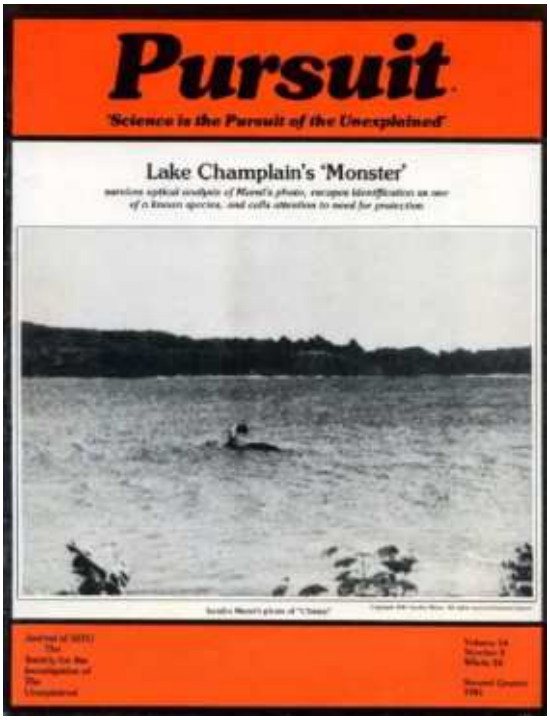
Fortean vs. orthodox science

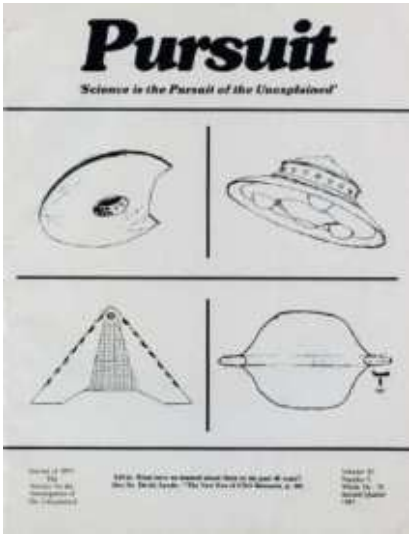
In the magazine collection at AFU we have a complete set of *Pursuit*, published between 1967-1989 by the *Society for the Investigation of the Unexplained* (SITU). This organization was founded by Ivan T. Sanderson, well known biologist who devoted much of his life to Cryptozoology and other Fortean subjects. The original name of the organization was the *Ivan T. Sanderson Foundation*, founded in 1965, but it changed into SITU in 1967. An excellent and very informative site is A Tribute to Ivan T. Sanderson by Richard Grigonis.


ABOMINABLE SNOWMEN:
LEGEND COME TO LIFE
THE STORY OF SUB-HUMANS ON FIVE CONTINENTS FROM THE EARLY ICEAGE UNTIL TODAY.
IVAN T. SANDERSON


OVER 100,000 HARDCOVER COPIES IN PRINT!
Is there intelligent life beneath the waters of the earth ?
IVAN T. SANDERSON author of UNINVITED VISITORS
INVISIBLE RESIDENTS

Pursuit is a treasure trove of Fortean data and discussions of all aspects of unexplained phenomena. While perusing some older issues I found an interesting article, *Fortean vs. Orthodox Science*, presenting the, unfortunately still unsolved, basic problems facing UFO and Fortean investigators. It was written by Robert J. Durant and published in vol. 7, no. 2, April 1974. Durant begin his article with the sociological fact well known to all ufologists and Forteans: "... there is a great range of physical phenomena that has been reported, and reported time and again for centuries, often in every part of the globe, but that orthodox science ignores." From an academic perspective this is not entirely true. UFOs and paranormal phenomena are studied by orthodox science but then usually in disciplines like history of ideas, history of religions, folklore and psychology. Within these disciplines scientists stay on the safe side of the fence not adressing the really interesting ontological question regarding the reality and origin of all these unexplained phenomena.



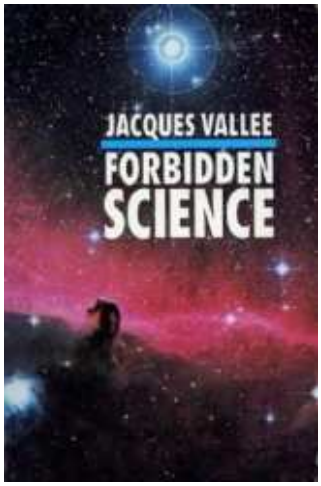


There are three reasons for this situation according to Durant:
1. UFO and fortean events are generally of short duration and they occur sporadically. "How is one to approach the study of events for which there is little evidence other than an eyewitness report? To be sure, there is a great deal of secondary or circumstantial evidence to back up the eyewitness reports. I refer here to footprints, feces samples, photographs in the case of ABSMs, and to the various deformations of the ground and surrounding foliage in the cases of UFO landings, as well as all of the EM effects, movies etc., that form the UFO evidence. But the scientist is neither trained nor accustomed to process anecdotal or circumstatinal evidence."

2. "Fortean events very often are most difficult, if not impossible, to classify in any established scientific pigeon hole. Here we would list falls from the sky, the physical phenomena that are popularly but, we think, falsely, designated "psychic" phenomena, the "flying saucers" and so forth. This taxonomic difficulty has had an effect that at times has been humorous and at other times pitiful." Durant mention the classic situation regarding UFOs. As the best selling books claimed they were spaceships, everyone thought it was a task for the astronomers to come up with an answer. But as I have stated many times, to have an astronomer comment on a close encounter UFO case is as interesting as having an ornithologist comment on nuclear physics. The only person whos view is of value is the field investigator who has done a thorough and critical study and documentation of the case. Being a critic is not enough. You must have knowledge and empirical data.

3. Fortean events makes them unappealing to the scientific community because they present an enormous challenge to established theories. "It has to do with that almost universally expressed human frailty, the closed mind,. It is the blind refusal to even consider any alleged fact or event or theory that conflicts with a predetermined viewpoint." Durant mention that many scientists who joined SITU insisted on anonymity.

As a scientist to openly advocate the serious study of UFO, Fortean and paranormal phenomena within academe is to be a heretic. You have then entered the domain of Forbidden Science as presented by Jacques Vallee and stand all the chances of becoming the Giordano Bruno of your cultural epoch.

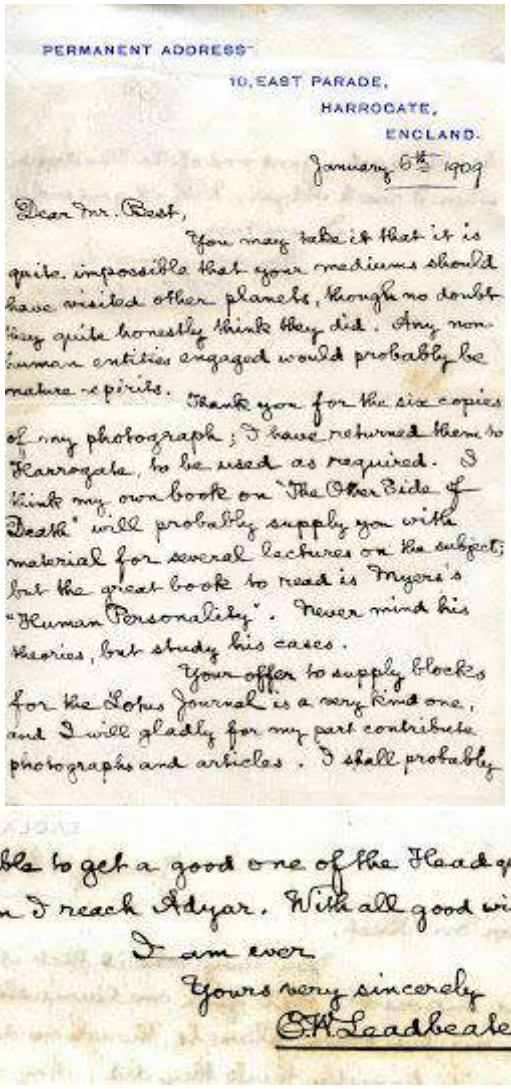


Another article thas has some relation to Durant´s discussion is Paranormal Phenomena: Should Psychology Really Go Beyond the Ontological Debate? by Jean-Michel Abrassart, published in *Journal of Exceptional Experiences and Psychology* vol.1, no. 1, 2013. Since it could be detrimental to the academic career to clearly state a belief in the authenticity of paranormal phenomena many psychologists stand safely aside from the ontological debate. Abrassart advocates more bravery or transparency among researchers:
"I advocate that psychologists studying alleged paranormal phenomena should at least be able to state what their own beliefs are on the topic they are studying... If we can imagine that a committed Christian can legimitately study personal prayer, why not a medium studying mediumship?"

When it comes to the serious study of UFO, Fortean and paranormal phenomena we clearly need heretical scientists, a pathfinder force of daring and iconoclastic scholars not trapped in the flatland paradigm of a materialist and reductionist worldview

An interesting letter

In the extensive collection of books donated to AFU by Hilary Evans I found a first edition (1903) of *The Other Side of Death* by Theosophist Charles Leadbeater. A comprehensive study of various types of paranormal phenomena. To my surprise there was also an original letter by Charles Leadbeater, written on January 6, 1909, put between the pages and probably forgotten by the recipient. The letter proved to be of special significance from a ufological perspective as it concerns the possibility of a medium visiting other planets. Mr. Leadbeater writes: "You may take it that it is quite impossible that your mediums should have visited other planets, though no doubt they quite honestly they think they did. Any non-human entities engaged would probably be nature-spirits."



PERMANENT ADDRESS
10, EAST PARADE,
HARROGATE,
ENGLAND.

January 6th 1909

Dear Mr. Rest,

You may take it that it is quite impossible that your mediums should have visited other planets, though no doubt they quite honestly think they did. Any non-human entities engaged would probably be nature-spirits. Thank you for the six copies of my photograph; I have returned them to Harrogate, to be used as required. I think my own book on "The Other Side of Death" will probably supply you with material for several lectures on the subject; but the great book to read is Myers's "Human Personality". Never mind his theories, but study his cases.

Your offer to supply blocks for the Lotus Journal is a very kind one, and I will gladly for my part contribute photographs and articles. I shall probably be able to get a good one of the Headquarters when I reach Adyar. With all good wishes

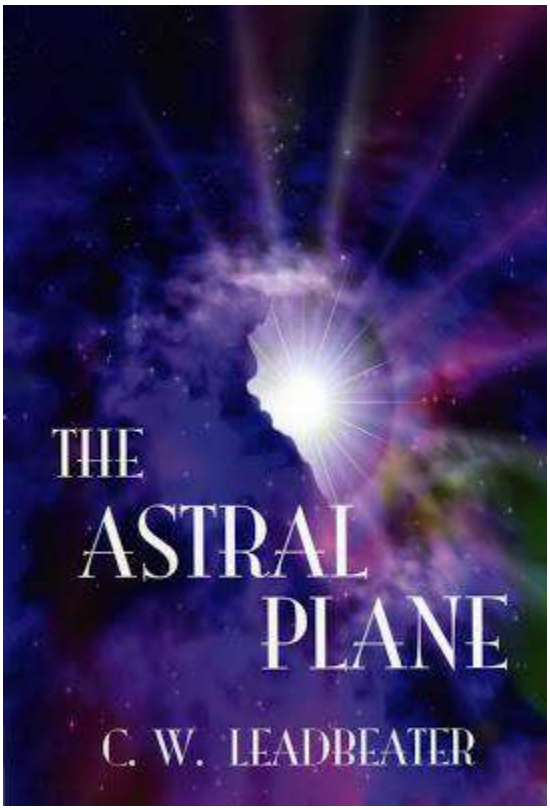
I am ever

Yours very sincerely

C.W. Leadbeater.

The comment by Leadbeater is interesting as it was written sixty years before Jacques Vallee´s classic *Passport to Magonia. From folklore to Flying Saucers*. What Leadbeater is trying to explain is that nature-spirits have the ability to deceive human beings into observing illusionary scenes and playing various other tricks on the mind. John Keel, with his theory of the deceptive ultraterrestrials, is probably smiling in his heaven if he happen to read this. In

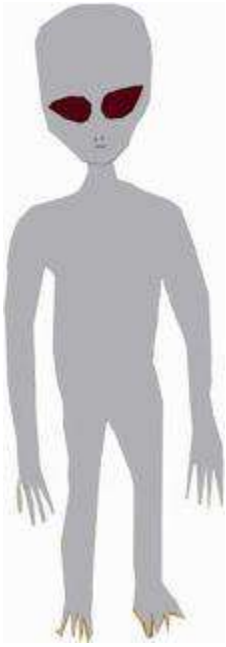
the first book from the pen of Charles Leadbeater, *The Astral Plane* (1895) he has this to say anent these entities: "Their forms are many and various, but most frequently human in shape and somewhat diminutive in size. Like almost all inhabitants of the astral plane, they are able to assume any appearance at will... Under ordinary conditions they are not visible to physical sight at all, but they have the power of making themselves so by materialization when they wish to be seen... in most cases when they come into contact with man they either show indifference or dislike, or else take an impish delight in deceiving him and playing childish tricks upon him." (p. 111-112, 2007 edition).



The nature-spirit explanation appears reasonable in the cases I mentioned in an earlier blog entry, but could this theory also be applied to another somewhat more complicated contact case? The percipient Jorge Z. was born in Honduras, 47 years old with a wife and four kids. On January 20, 2008 Jorge Z. is travelling in his car a few miles east of Norrtälje, north of Stockholm. Suddenly a bright light appears over the road and the wooded area. The light is a combination of yellow, white and blue and is moving quickly. Jorge assumes it could be a chopper. Suddenly there is a voice in his head ordering him to keep on driving. The voice is very clear: "move to the left", "continue". After a couple of miles Jorge enter a place called Norrtäljeviken and he parks the car. Standing beside the car he can hear a sound like a generator. Looking up he observeras a saucer shaped, silver coloured object with a light in the middle. Jorge becomes very frightened and says to himself: "A flying saucer. that´s not possible. God help me".

Photo and drawing by Jorge Z.

A light appears at the bottom om the object, shining down on the ground. In this beam an entity is floating down and start approaching the car. The entity makes a halt about 8-10 meters from Jorge and the beam is retracted into the object. Jorge tries to run but he is paralysed. The entity approaches and Jorge notice its large dark, oblique eyes. It is not more than 140-150 centimeter with a large head and long, skinny arms with four fingers. No nose, only two small holes and no ears. The entity is completely naked, hairless and lacking genitals. Jorge compared the feet to that of a duck.



Drawing by Jorge Z.

"Don´t be afraid, I will not hurt you", says the entity and put his "hand" on Jorge´s shoulder.

The hand feels exceptionally hard.” A short conversation ensues:
Miguel: My God, who are you? A god or an angel?
Entity: "We are neither Gods nor angels. My name is Horos and I come from Reticulum 4, a planet very far from earth. A long time ago you were chosen for this contact. Some of your ancestors were in contact with us and now is the time to bring a message to humanity. You can´t reach all the world but many people. There are already people who have been prepared to help you and with their help you will deliver the message."

Jorge ask if he can touch the entity? Horos says yes and Jorge touches his arm which is warm and feels like hard flesh without a skeleton. After about twenty minutes Jorge is ordered to come back the next day at three p.m. The object appears again and the entity is lifted up in the beam. The object disappears very quick, like turning of a light.

Map of the area

When Jorge arrives at home he is very upset and find it difficult to sleep. On January 21 he return to the same spot. This time an object comes up out of the water in Norrtäljeviken. Three entities leave the object to meet Jorge. Besides Horos there is now Ziros and Andrak. They want to help earth humanity and claim there soon will be an open contact. Jorge is requested to contact church leaders to explain that they are here. After a rather long conversation the three entities board the object again and it disappears in the water.

Second contact. Drawing by Jorge Z.

Jorge contacts UFO-Sweden and on February 3, 2008 I make a short interview on the phone. He is nervous, upset and don´t know how to handle the situation. Later I receive a short written report and drawings of his experiences. We communicate a few times by phone and mail and suddenly I receive the last email saying that he has left for the United States. After this I have not been able to trace Jorge.

So what do have here, given the story is genuine? Cosmic jokers, deceiving nature-spirits, elementals, biological robots created by a superior technology, alien visitors? Jorge appeared sincere but confused and he was very glad I took the time to listen to what he had to say. Unfortunately I never had a chance to follow up the case and visit him for a thorough documentation. Maybe he is now spreading the message of Horos somewhere in the world.

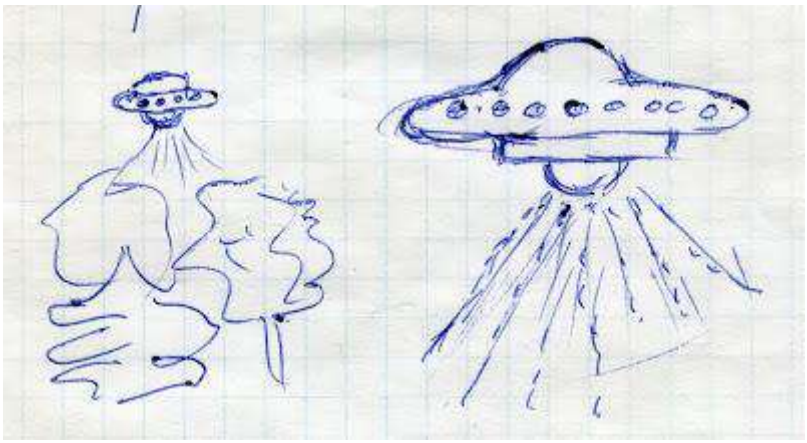
The change comes from space

Whatever the nature and origin of UFOs the phenomenon has made a deep impact on our culture, both from a sociological and psychological viewpoint. There has been a military response to the sightings, a scientific response and a neo-religious response from various new age-groups. But perhaps most visible to the public has been the establishing of a new sub-culture of societies, the global community of UFO organizations, with books, magazines and conventions. There are now many scholarly studies of the UFO movement and biographies of well known ufologists. But, to my knowledge, very few studies have been made regarding the psychological effects of close encounter experiences. Basically, does the UFO observation result in any permanent change in outlook on life or behavior of the witnesses?

During my many years as field investigator I have met with a wide variety of witness response to close encounters. For many witnesses the experience has been transformative in the sense that it engendered new interests and social contacts. Such was the case with Peggy Robert (1936-2010), a Swedish woman I interviewed in Norrköping on September 1, 1984. She later took the surname Medani.

Peggy Robert September 1, 1984

On a chilly September evening in 1973 Peggy is travelling by car to meet a friend living in Kilafors, in the province of Hälsingland. Between the municipalities Gysinge and Sandviken she notice a bright blinking light on the left side of the road. Peggy´s first thought is that this may be a helicopter. The light follows the car and not far from the small locality Årsunda she gets a closer look at the light and now an object appear in clear view. It has the classic saucer shape with windows around the brim, from which comes a yellow light. The object is of a silver grey colour.



Peggy´s drawing of the object

"The UFO followed gently over the houses in towards the community. I didn´t dare to continue the trip into the forest again but stopped to see what would happen." Peggy parks her car close to a house and decides to alert the people living nearby but change her mind as it is very late, close to midnight. She studies the object for about twenty minutes sitting in her car with the window open. There is no sound as the object is oscillating and bobbing up and down, very close, at treetop level. . Peggy estimates the diameter to about 10 meters. Underneath is a blue white light shining down like a spotlight. In the yellow light from the windows Peggy notice entities moving back and forth. She can´t see them clearly, only the upper part of the entities and in silhuette. "I must confess that I felt very solemn and peaceful. I was entirely exalted and happy."

After some twenty minutes Peggy decides to continue the journey and the object disappears behind the forest. But not far from Sandviken, close to lake Storsjön, the object is visible once again and now makes a turn just a few meters above the car and then fly away over the lake. When Peggy arrives at Kilafors she is totally exhausted. She just want´s to sleep. "When I got into bed it felt like a arrow of force in my body, going from the feet, up the spine and to the head. There it circulated and at the same time my body felt like a big lump of dough floating out over the bed. It was an unpleasant experience. Suddenly the arrow of force turned and went down the spine again and out from the feet." After this had happened Peggy fell asleep.

This UFO observation became a turning point in the life of Peggy Robert. Before this happend she described herself as a typical ego tripping materialist basically interested in expensive clothes, jewellery, cars and the good life. "Now I knew there was something else in other dimensions, life that is different and more evolved... After this contact with the UFO I couldn´t accept Christianity as presented in the churches. Now I started an intensive period of searching." Peggy contacted many alternative religious and spiritual groups. She went to India to meet the Indian guru Sai Baba and for a time found inner peace with his teachings. Back in Sweden she studied alternative medicine, Reflexology, Acupressure and nutrition. After this she started working at various health resorts helping people with both physical and psychological problems.

Peggy Robert obviously had good talents for both physical and spiritual healing and she became quite well known and appreciated among collegues and clients. In a biographical article in the large daily Norrköpings Tidningar June 15, 1985 she was described as a philosopher and health prophet interested in the mysteries of the universe. During her last years she worked at Wettershus resort, owned by the Mission Covenant Church of Sweden. After her death in November 10, 2010 a pastor at the church decribed Peggy in obituary as an

open minded searcher who combined wisdom from spiritual teachers from all over the world. "She doesn´t look like a member of the church, but if anyone has love, it´s Peggy".

So what actually happened to Peggy Robert on that cold September night in 1973? A crisis vision? Misinterpretation of an ordinary object? Or was there interaction with an unknown craft resulting in both profound physiological and psychological effects? Peggy was convinced that highly developed beings from other planets was responsible for her experience. Many times during my interview she reiterated "the change comes from space". We are given a helping hand but it is up to us what we do with this help. Whatever happened to Peggy the UFO experience made her a loving idealist, philosopher and a friend and comforter for many.

For the student of the esoteric tradition the sentence "the change comes from space" has a special significance. In several of the books written by Alice Bailey, as amanuensis for the Tibetan, there are many almost prophetic statements regarding the coming intervention of interplanetary beings. These statements were received before the beginning of the UFO era in 1947. So far as I am aware no ufologist or scholar of esotericism has associated these quotes with the large increase of UFO sightings after 1946/47. Especially in Bailey´s *The Externalisation of the Hierachy* there is much discussion whether the planetary guardians, adepts or custodians of The Ancient Wisdom will succeed in recieve help from interplanetary sources in the crisis period 1933-1945. Here are a few relevant quotes (1981 edition):

"Thus will the work of the Hierarchy be facilitated and the door opened to the regenerative forces of those extraplanetary beings who offer their help at this time and particularly during 1936" (p. 25, April 1935)

"Hovering today within the aura of our planet are certain great spiritual forces and entities, awaiting the opportunity to participate actively to the work of world redemption, re-

adjustment and reconstruction." (p. 222, April-May 1940)

"... the waiting extra-planetary forces... can make their work possible and effective" (p. 223, April-May 1940)

"Certain great energies of extra-planetary significance who stand ready to intervene should the spiritual invocation or the distress of humanity reach the pitch of evocation". (p. 392, April 1943)

"That contact has now been established as a result of the inflow of certain extra-planetary forces". (p. 525, January 1946).

These are only a few quotes from the many Alice Bailey volumes that speak of a coming contact and intervention from interplanetary beings. Whether these quotes have any connection to the UFO phenomenon can only be a speculation. But maybe Peggy Robert had a point when she told me: "Don´t forget, the change comes from space!"

Leprechauns, humanoids and dark plasma

Late one evening in January 1931, 24-years old farmhand Helge Eriksson had an experience that he would never forget. He worked on a farmstead called Dannebo, not far from Eslöv, in the Swedish province of Skåne. It is a clear and beautiful winter evening when he decides to visit a friend on a farm nearby. They meet for a couple of hours and then Helge starts his way home around 10 P.M. Not far from Dannebo he is confronted by an very unusual sight. In 1973 my AFU collegue, Anders Liljegren, did a telephone interview with Helge and received the following narrative:

"I was close to the farmhouse where I worked when I noticed 10-12 very small men approaching. They were at a distance of around 50 meters when I discovered them and they came in my direction at a fast pace. They were so small, they reached only to my knees, and I remember this strange sight frightened me."

The men pass by Helge only a few meters away and in the bright moonlight he gets a good view of their appearance and dress. The small entities are wearing dark green clothes with caps. To Helge their dress appear to be made in one piece. All the men wear a beard but their heads are unusually large compared to their bodies. Facial expression is hard and cruel. From the group comes a strong smell which was felt a long time afterwards.

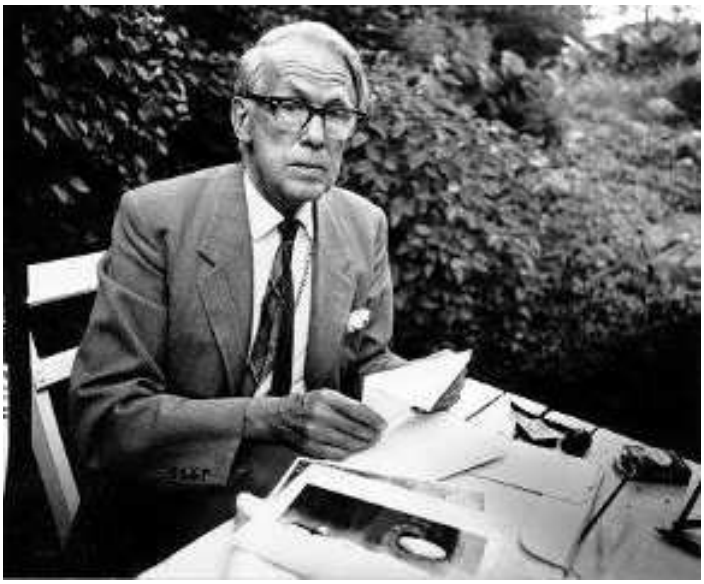
The men seem to be conscious of Helge´s presence but they take no notice of him passing by, walking in an almost military fashion on the frosen ground. The sound of their footsteps is clearly heard and the troop continue out on a nearby field. Looking out on the field Helge observes a "strange, blue violet light, hidden in some sort of fog". The light is so intense that he has never seen anything like it. Suddenly there is a whining sound in the air and the whole sight is gone.

Helge explains to Anders Liljegren that he has wondered a lot about this meeting and also told some friends of what happened. Some believe him, other doubt his story: "I met them myself, I heard the footsteps, saw their eyes and faces, felt the smell... I have never experienced anything like this since and when it happened I was fully conscious... These were no ordinary people I met, they must have been from another world."

Helge såg 12
rymd-män
Så här stora
var dom elaka
varelserna!
Helge Eriksson interviewed in Eskilstuna-Kuriren December 27, 1977

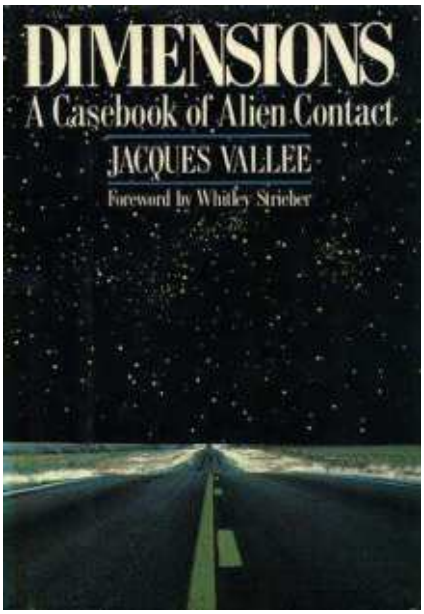
After Anders Liljegren´s interview Helge was contacted by several journalists and ufologists. He was obviously affected by the then prevalent view that this must be space people. Extraterrestrial visitors was the usual interpretation for these typ of sightings far into the 1970s. This is very noticeable in a letter written by Helge Eriksson to UFO-Sweden some time later. Probably he had been convinced of this theory by the ufologists who contacted him. He writes in this letter: "In January 1931 I had a strange meeting with space people whom I both heard and observed... My first thought was that this must be people from another planet". This is obviously a rationalization. It is highly unlikely that a young farmhand in 1930s Sweden would associate such an experience with space people. Their is no mention of extraterrestrial visitors in Anders Liljegren´s interview nor in the first narrative written by Helge in the Swedish magazine *Saxons veckotidning* 1974.

In his second book *Besökare från kosmos* (*Visitors From Cosmos*), Swedish ufologist Mr. Boris Jungkvist comments on this case in typical ET fashion: "Everything indicates that he has witnessed a classic UFO landing. Maybe this was the first UFO landing case and observation of humanoids in modern times in Sweden." Boris Jungkvist was a fervent exponent of the ETI hypothesis, heavely influenced by the grand old man of Swedish ufology, APRO representative Mr. K. Gösta Rehn. He was the Keyhoe of Sweden, advocating the extraterrestrial theory in his four books in the 1960s and 70s. As a hardline atheist and materialist Rehn regarded the theories of John Keel and Jacques Vallee as "a terrible blind alley". He fought furiously against anything that could be regarded as occultism in ufology. The ETI theory was the only scientifically acceptable.



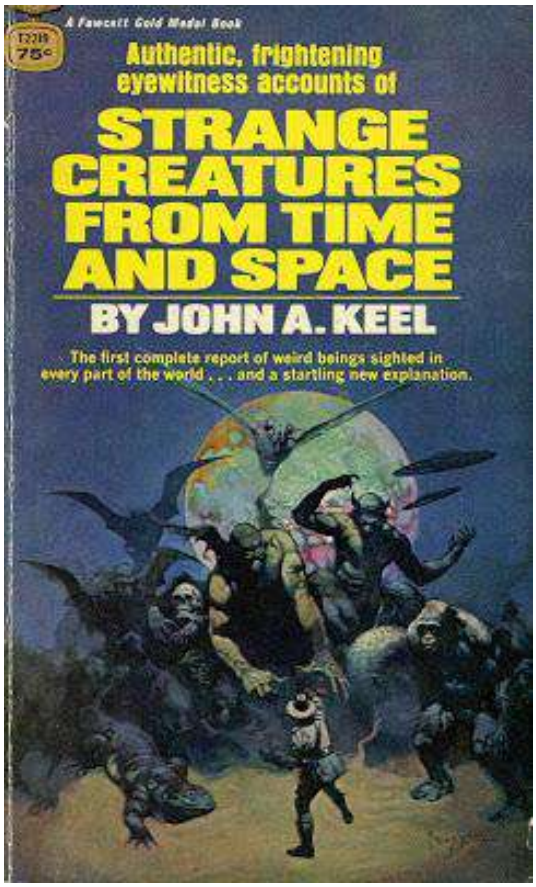
K. Gösta Rehn

Anyone reading the narrative of Helge Eriksson and somewhat aquainted with folklore must notice the similarities to the many stories of leprechauns. This was what Jacques Vallee discovered in the 1960s which resulted in his classic *Passport to Magonia* (1969). To exponents of the psychosocial theory Helge´s experience is an example of a culturally determined vision or hallucination. But Vallee was also a student of the hermetic and esoteric traditions and his interpretation went in another direction: "I believe that the UFO phenomenon represents evidence for other dimensions beyond spacetime; the UFOs may not come from ordinary space, but from a multiverse which is all around us, and of which we have stubbornly refused to consider the disturbing reality in spite of the evidence aviable to us for centuries. Such a theory is required in order to explain both the modern cases and the chronicles of Magonia - the abductions and the psychic component." (Dimensions. A Casebook of Alien Contact, p. 284).



On the internet I recently found an interesting variation of the multiverse theory proposed by Jay Alfred, an independent researcher and consultant to Arkansas Paranormal and Anomalous Studies Team (ARPAST). He is also research director of Dark Plasma Life Research Organization. Jay Alfred writes: "Dark Plasma Theory explains a wide variety of phenomena associated with genuine sightings of aliens, ghosts, deities, jinns and angels by both individuals and groups - using an internally consistent scientific framework. These sightings betray the presence of plasma-based life forms originating from a counterpart sister Earth gravitationally coupled to the visible Earth."

The dark plasma theory is basically the esoteric tradition teachings presented in a different terminology. It has much in common with theosophist Charles Leadbeater´s taxonomy of the inhabitants of the "multiverse": human, non-human and artificial, presented in his classic *The Astral Plane* (1895). Like Helge Eriksson we stand a good chance, according to Leadbeater, of encountering a wide variety of entities, not all pleasant. I come to think of the suggestive last paragraph of John Keel´s *Strange Creatures From Time and Space*: "Belief - or disbelief - will come to you from another direction. Next week, next month, or next year you may be driving along a deserted country road late at night and as you round a bend you will suddenly see..."


A Fawcett Gold Medal Book
T22H
75c
Authentic, frightening eyewitness accounts of
STRANGE CREATURES FROM TIME AND SPACE
BY JOHN A. KEEL
The first complete report of weird beings sighted in every part of the world . . . and a startling new explanation.

Owls and UFOs

For many years I have been collecting owl figurines of various types and material. I became fascinated by these unusual birds symbolizing both wisdom, magic and mysticism and my collection now comprises something like 60+ owls. But it was not until the last couple of years that I became aware of the connection between UFO sightings and owls. There are now several internet sites dedicated to investigating and documenting this connection.

Part of my collection

One of my favourites

According to tradition owls are associated with shape-shifting. In the AFU clippings archive I found a very unusual humanoid report possibly involving this phenomenon. It was printed in the Swedish daily Smålands-Posten, August 8, 1987 and the observation occurred in the summer of 1980, not far from Blomstermåla in the Swedish province Småland. The headline has the spectacular claim " I saw the devil".

Tror inte på honom, men...

1980, aug.

— Jag såg djävulen

För sju år sedan upplevde Ingvar Oskar Johansson från Chicago något mycket märkligt under sin årliga semestervistelse i Sverige.

– Jag är inte någon idiot, och jag tror inte på djävulen, men jag har sett honom, säger Ingvar.

DET OFÖRKLARLIGA

PER-OLA JONASSON

In the late summer of 1980 Swedish-American Ingvar Oskar Johansson from Chicago is on holiday in Sweden. This evening he is travelling by car from the Eastern coast to Åseda. In the back seat his eleven year old son is sleeping. A beautiful moon is shining over the trees. Not far from Blomstermåla the sky is suddenly lighted up with a blue light and a large owl appears in front of the car. Ingvar can hear its cry as the owl lands on the windscreen. The face of the owl appears very human and this scares Ingvar as he feels like the owl is looking at him. After a few moments it lifts and disappears.

After travelling a couple of miles Ingvar has his next experience with the unknown. Not far from Kråksmåla he notice what he first believes is an animal coming up from the side of the road. This creature is floating up in the air in front of the car. Ingvar can´t see its face but it is covered with brown hair, has two legs, a tail, two horns and long ears. The creature floats just above the car and Ingvar is afraid its been hit so he stops and takes a look around but find no trace of, whatever he saw. The rest of the journey is quiet. After this event Ingvar has talked to relatives and friends in Småland but no one has experienced anything like this.

In the UFO-Sweden report archive I found another observation involving an owl and UFO. In the summer of 1966 two young men are travelling by moped to Sörbo in the Swedish province Dalarna. Time is around 22 PM. They take a short brake to pee and then discoveres an owl sitting on a post beside the road. But looking up they also notice something else. A

large silver coloured craft hanging in the sky about 150 meters above the ground. They don´t mention the shape of the craft but it is surrounded by a strange light. The craft moves slowly across the nearby fields and now and then emits flashes of light. The boys decides to follow the craft and soon observere it landing in a field. When on the ground it appears to be surrounded by some sort of fog. Light is coming from what could be windows and the boys notice movements by what appears to be figures in the fog and light. When the boys try to get a closer look the craft leaves the ground and accelerates with very high speed, at the same time producing flashes of light.

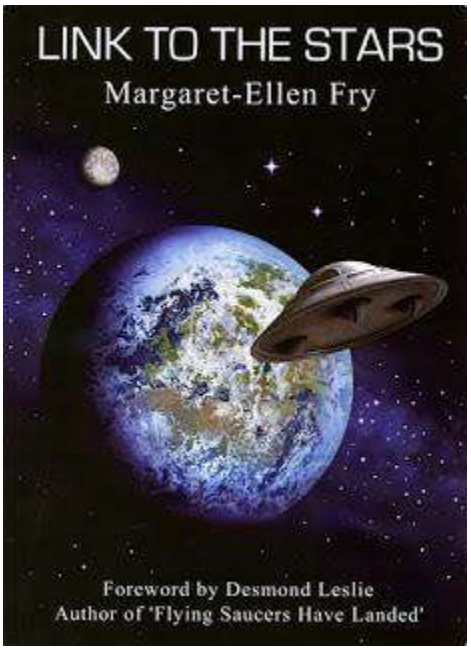
This just a sample of Swedish cases involving owls and UFOs. There are probably several more in the archive. I know of one more case but the connection between the owls and UFO is not so clear in this observation. A deeper study in the Swedish folklore archives on owls could probably yield more data.

Humanoids, aliens, elementals

In the May/June 2013 issue of OVNI, Journal of the *Phenomenon Research Association* Margaret Fry tells of an extraordinary paranormal experience she had in 1970. Margaret Fry is a veteran investigator of UFO and paranormal phenomena and author of *Who are they?* (2004) and *Link to the Stars* (2009).

In the Spring of 1970 she went to visit her pen-friend Francisco Deulander in Barcelona. During the night Margaret woke up to see moonlight streaming into the room through the patio windows. "And there in the corner by a wash basin sat three little devils with horns. They formed a close circle and each had their heads bent, one arm linked and the other hand over their their three quarters closed large eyes". Margaret yells and as Francisco wake up their beds are rolling violently all over the room. Petrified she manages to jump to Franciscos bed. As the beds are zigzagging fast about the room Francisco tries to reach the switch and put the lights on. When he finally succeed the small devils vanish and the beds stop rolling.

Some year later Margaret contacted Francisco again to find out if that night in 1970 was a fact or dream. His response was "Don´t mention that again, please, please it was the most horrible, horrible experience of my life". Margaret has a vivid memory of this event and today she wonders what type of entities these "devils" actually were? "All I can say again is that it happened".



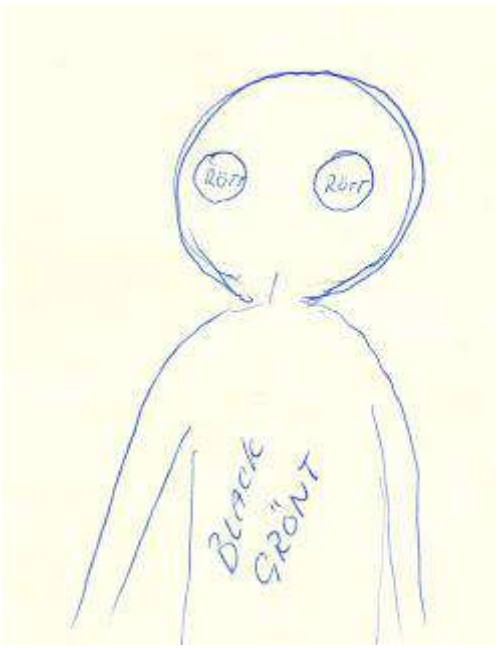
In the annals of UFO history there are many cases documented where their is observation of entities but no UFO. I have investigated a Swedish humanoid case with some similarities to Margaret´s experience. It involves the Swedish couple Sture and Turid Johansson. In 1976 Sture began his life as a trance medium travelling all over the world together with his wife. He became quite famous and celebreties like Shirley MacLaine and Dennis Weaver visited their home in Sweden. Sture also figures in the 1987 miniseries *Out on a Limb*, starring Shirley MacLaine, which I mentioned in an earlier blog entry.

Sture and Turid Johansson

In the 1960s Sture and Turid were an ordinary working class couple, interested in UFOs and paranormal phenomena. On Friday, October 29, 1965 Turid received a inner (psychic) message that the couple should go to a place called Väggarö, south of Stockholm at 10 pm. Turid had once received a similar message by phone when an unknown voice broke in during a conversation with a lady friend and told her to go to Väggarö. But this time the voice also said, "be careful, there is a power struggle on Earth".

I interviewed Sture and Turid on October 27, 1973. Here are some excerpts from the tape: "Sture: When we arrived at the place we were told to visit those entities were already there but we did not observe them until we had parked the car. It was not totally dark but twilight. We noticed them first over the field and then they came very close to the car, about 50 centimeter. We believe they were five or six, between 1,25-1,50 meter with large heads and shining eyes. The eyes were red, phosphorous. The entities didn´t walk but floated around in straight lines. I wished for all my life that another car would come but no one showed up. After some time the entities disappeared over the field and then it was like a saucer tried to land on the car. Our whole car shook and the radio screamed in the back seat. We took cover below the dashboard.

Väggarö, Sweden where the entities appeared



Drawing by witness Sture Johansson

Håkan: For how long did the observation last?

Sture: Maybe five minutes but for me it felt like eternity.

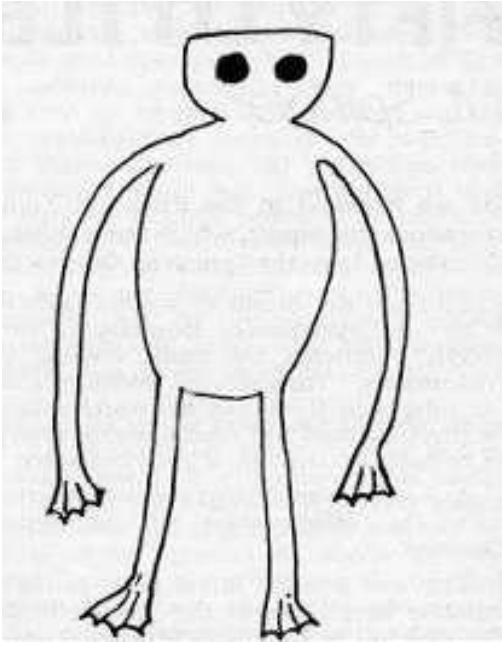
Håkan: Did you see any ears or fingers?

Sture: Imagine yourself sitting in twilight gazing through the car window. Would you notice the type of ears or fingers the entities had when you are absolutely terrified. You just don´t do that. Then you have to be enormously cold-livered and I couldn´t act like that. But I am sure they had arms."

After this frightening experience Sture and Turid just sit in the car for a while before going home. But they arrive home in the early morning. Several hours are missing. They never wanted to know what eventually had happened during that missing time.

Ufologist Lennart Johansson at the observation site

In Flying Saucer Review vol 22, no. 6 (1976) there is a case describing fifty small "frogmen" observered by witness Dominique Menuge on May 2, 1976. The site is close to the Franco-Belgian frontier. Between 9.00 and 9.30 the eyewitness is driving his car on the road from Matton to L´Etang du Banel. In the beam of the car lights he notice about fifty little men in a field. They had long arms with webbed hands and also webbed feet. Two big red eyes resembling highway traffic lights. Hight was about 1 meter 15 cm. They were simply standing in the field, doing nothing. The witness took fright and left the area as fast as he could.



The entities as witnessed by Mr. Dominique Menuge

So what type of entities do we have here? Hardly aliens, unless they are robots. These creatures seem more like some form of elementals, described in folklore and by Theosophists like Geoffrey Hodson and Charles Leadbeater. According to esoteric tradition elementals are artificial creations formed consciously or unconsciously by human beings. An interesting example can be found in the classic *Magic and Mystery in Tibet*, by Alexandra David-Neel. But if the entities were elementals in the above cases, who sent these "aliens" to Sture and Turid?

4. Esotericists, Ufologists, Researchers

Edith Nicolaisen and the Esoteric Tradition

In most countries the UFO movement that appeared in the 1950s consisted of two factions, one with a basically scientific agenda and the other more or less inspired by new age ideas and the early UFO contactees. Sweden differed in this respect as a country where the formal UFO societies in the 1950s were exclusively founded by esotericists, often members of theSwedish Theosophical Society (Adyar). This unusual historical development is mainly due to one exceptional woman, Ms Edith Nicolaisen (1911-1986), founder of the new age publishing house *Parthenon* in July 1957. She was strongly influenced by theosophical and anthroposophical ideas and was a good friend of Theosophist and Danish liberal Catholic Bishop Otto Viking. The *Parthenon* board consisted of three women, all active in the Swedish Theosophical Society (Adyar): Brita Rodosi, Rut Lindberg and Sonja Lilienthal.

Edith Nicolaisen

Edith Nicolaisen spent eight years studying various languages and Philosophy at the universities of Copenhagen, Paris, Berlin and Heidelberg. Between 1953-1957 she worked as a saleswoman for the Swedish publishing company *Diana Bildreportage AB* at Hälsingborg. 1949 was a turning point in Ediths´ life. She read *An Outline of Occult* Science by Rudolf Steiner, whom she later came to regard as "the greatest Western adept of the 20th century" (Letter to Wilbert B. Smith, February 17, 1959). For several years she devoted much spare time reading books on Antroposophy, Theosophy, Rosicrucianism (Max Heindel), Spiritualism and mysticism. From her American Friend Carl Vett she was told about flying saucers and during the summer of 1954 she read the classic *Flying Saucers Have Landed* by Desmond Leslie and George Adamski, a book that completely changed her life.

Edith Nicolaisen with her sister in Copenhagen 1930

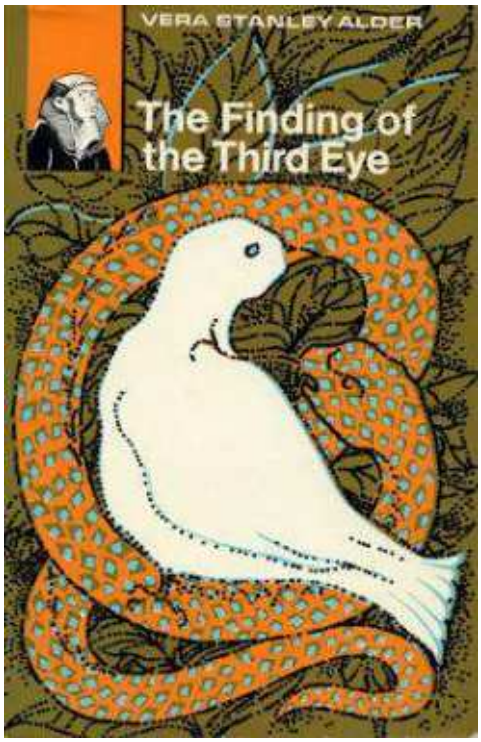
In a letter to Basil van den Berg, September 1, 1963, Edith told of this great moment: "The first book I read was that of Leslie- Adamski´s Flying Saucers Have Landed and something in me recognized the truth, however fantastic it all sounded to my intellect and narrow-minded teaching, we all have received. I am a Danish citizen, who in 1954 was faced with the difficult choice either to accept the doors suddenly flung open for an additional three years college-training in USA for a future career under WHO Geneve... or, to volunteer for the SAUCER-cause here in Sweden, which meant to chose the "thorny and stony" road of the lonesome pioneer. After a fierce fight between intellect and heart, the latter gained supremacy."

Edith Nicolaisen began corresponding with George Adamski in 1954 and the first book published in Swedish in October 1957, was *Flying Saucers Have Landed* by Desmond Leslie and George Adamski. Her second aim was to form as many UFO and new age groups in Sweden as possible. In October 1958 she and her Parthenon co-workers invited the German new age and contactee oriented ufologist Karl Veit to Sweden. With his help Edith was able to inspire the founding of *Malmö UFO-Sällskap (Malmö UFO Society)* on October 1, 1958. Later adopting the name *Malmö Interplanetariska Sällskap* (MIS) (*Malmö Interplanetary Society*), today the oldest still active UFO society in Sweden and now a local group belonging to UFO-Sweden.. Parthenon published several of the classic contactees of the 1950s: George Adamski, Daniel Fry, Ray and Rex Stanford, Elisabeth Klarer. These books had a strong influence on Swedish ufology in the 1950s and 60s. Edith Nicolaisen corresponded with hundreds of ufologists, contactees, esotericists and new-age activists from around the world between 1950-1986. The Parthenon archive was donated to UFO-Sweden and AFU and is a treasure trove of valuable data for research on the early UFO and new-age movement. The correspondence has also been digitized for easy access.

Swedish edition of Flying Saucers Have Landed

During her first years of acquintance with George Adamski, Edith accepted the view that the space people had organic, physical bodies like earth people. But in 1958 she adopted the esoteric view, shared by a.o. Desmond Leslie and Meade Layne that the venusians were etheric, but could adopt a visible physical body when needed. She gave this explanation to Frederic H. Curtiss, Massachusetts, USA in 1959: "You asked me about my opinion of this ”curious object”. The interplanetarian space crafts belong to the so called ”etheric realm” and therefore they are usually not seen by our physical eyes, unless our interplanetrian friends want to draw our attention to their space-crafts or when they want to contact us – then they slow down the vibratory rates of their ships so that the vibrations can be caught by retina of our eyes and thus seen by our physical eyes." (Letter, September 19, 1959).

To get a more compehensive view of how Edith Nicolaisen interpreted the Esoteric Tradition I have made a renewed study of the thousands of letters she wrote to correspondents all over the world. Somewhat intriguing is that she never refer to books by Helena Blavatsky, Charles Leadbeater, Geoffrey Hodson or Alice Bailey - some of the central exponents of esotericism. Neither was she seemingly aware of the Swedish esotericist Henry T. Laurency. With her academic background in Philosophy these authors should have appealed to Edith. Besides, many of her best friends were active in the Theosophical Society. And between 1970-1977 she corresponded with the well known English esotericist and portrait painterVera Stanly Alder, They met two times in London, 1970 and 1972, and got along very well. Edith planned to publish a Swedish edition of Alder´s books *The Finding of the Third Eye* and *The Fifth Dimension*, but had to abandon these plans.



The preface to *The Finding of the Third Eye* was written by Alice Bailey, amanuensis for the Tibetan adept D.K. Vera Stanley Alder was one in a group of individuals who during the 1930s and 1940s received personal instruction by D.K. as documented in the two volumes *Discipleship in the New Age* by Alice Bailey. Vera Stanley Alder is given the alias LDO and her instructions can be found on pp. 127-135 (volume one) and pp. 443-459 (volume two). Swedish esotericist Henry T. Laurency wrote an interesting essay on Alder in his book Knowledge of Life Five.

In spite of all contacts and studies Edith Nicolaisen was in many way more of a mystic than esotericist. She freely mixed channeled messages of dubious content and prophecies of doom with esoteric philosophy without comprehending the differences in quality or source. Neither did she understand that the Anthroposophical view of UFOs was very negative (Ahrimanic demons), although this opinion was made clear to her in a letter from Antroposophist and *Flying Saucer Review* editor Gordon Creightonwho wrote: ""I think the creatures in the flying saucers are evil, and I do not think they come from other planets or other galaxies." (Letter to Edith Nicolaisen May 31, 1966).

Readers of my latest book, blog and articles are aware of that I have advanced the theory that some of the physical contactees of the 1950s (Adamski, Angelucci, van Tassel, Fry, Menger) were involved in a cultural influence test. An experiment implemented by a group of benevolent aliens, earth based or extraterrestrial, a group with access to "vimana" technology. This test was done in co-operation with the Higher Intelligence Agency, the custodians of the ancient wisdom, using a new type of phenomena as attraction as they used spiritualist phenomena in connection with the founding of the *Theosophical Society* in 1875. IF this theory is correct those actively involved with these early contactees could also

be expected to experience som form of paranormal or UFO manifestations as confirmation of the authenticity of the contact.
When it comes to Edith Nicolaisen I have found one such UFO encounter of special interest. She described this incident only to her closest friends and correspondents. In a letter, March 1, 1962, to the Cosmic Brotherhood Association, Yokohama, Japan she writes: "In November 1955 on a moonlit evening between 22-23 p.m. about 15 km south of Linköping while waiting in my car for a train to pass, I suddenly caught sight of a beautiful green-light far above the way-lin´s green signal-light. In order to see better I rolled down the car-pane on the left side and put out my head – and there a few hundred meters above the ground a big bell-shaped ”Flying Saucer” with portholes and landing gears was suspended in the air.. In the clear moonlight it looked like a magnificient silhouette of the world-famous Venusian-scout-design. From one side of the portholes shone a shaft of green light and from the other a shaft of orange light. (The colours and the intensity reminded much about our most beautiful neon-light advertisements.) As I had time to watch this ”silhouette” suspended in the air for 2 á 3 minutes before it disappeaed of sight, I noticed the details as above described. The next day a local newspaper reported that five people south of Linköping had observed a ”Flying Saucer”. The description of the observers tallied with my own observation."

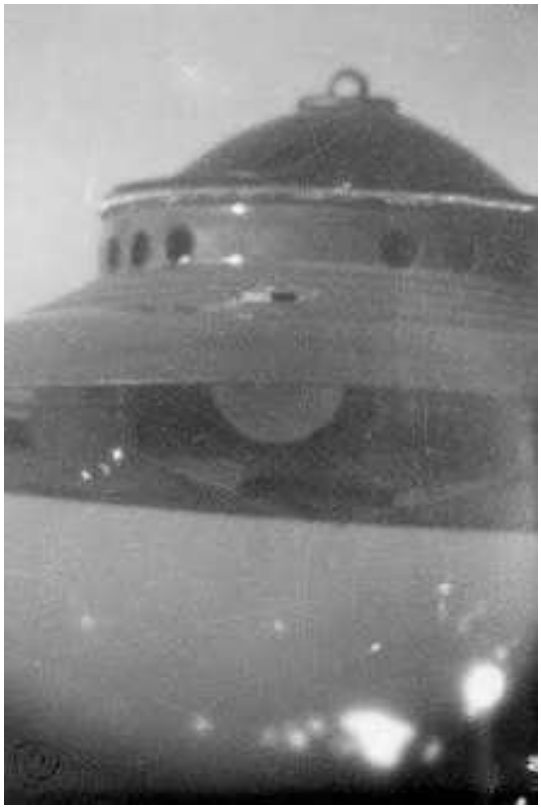


Photo by George Adamski December 13, 1952

Edith had mentioned this observation already in 1956 to Desmond Leslie. Later she also told Leslie of a detail about the craft she had observered that puzzled her: "As I have had the opportunity to watch space-ships on many occasions I know that the photos of G.A. are genuine. Particular two occasions, I remember: In 1955 here i Sweden about 15 km south of

Linköping I watched a Venusian scout-craft with four port-holes howering for several minutes and at a very close distance. And in 1956 while standing on a mountain..plateau in the Austrian Alps, a huge mothership passed silently, but with great speed close to the plateau, both mentioned spacecrafts were of the exact type and appearance as those G.A. took by help of his telescope and Brownie-camera from Palomor Garden… If you happen to have photos of a scoutcraft with four portholes in your files, I should appreciate veiry much to get photoprint in black-white reproduction. Unfortunately only three portholes can be seen on the scout-craft which G.A. took. In O.p.R. he speaks about four portholes."

Desmond Leslie with George Adamski in 1954

She wrote to several ufologists worldwide to relate and discuss this problem of three or four portholes on the scoutcraft. Her detailed observation and puzzlement on this issue does give some credence to the observation. Here a quote from a letter to Gray Barker March 9, 1968: "If you find a photo-print of a Venusian-Scout-ship – the Adamski-type with four portholes, please let us know, as all the photoprints which we received from G.A. for the mentioned two books had only three portholes. Personally, I know that G.A. is right, when he speaks about four portholes, as I have seen a Venusian-space-craft (of exact the same type and form as that reproduced on the cover of the English edit. Of ”Flying Saucers Have Landed”) at a very close distance about 15 km south of Linköping here in Sweden in 1955 – and it had four portholes."

As Edith mention a newspaper article reporting that five people had observered the same craft outside Linköping I have tried to find this article but so far no luck. If someone could locate this article it would indeed be a fascinating confirmation of her close encounter. Perhaps in this way Edith Nicolaisen really became a part of or involved in a psychological and cultural test implemented by a group of benevolent alien visitors - theEsoteric Intervention Theory. And this in spite of her personality faults, idiosyncrasies and rather fanatical missionary zeal. Future history and research can hopefully give us the truth about this mystery. That will probably not happen until the real history behind mainstream history is revealed. Then we will

better understand the significance and work done by outsider scientists, heretics and the individuals whos dharma it is to be part of the pathfinder force trying to create a real new age on this planet, where all human beings strive for the good, the true and the beautiful

Edith Nicolaisen often bitterly complained about the difficulty in finding trustworthy and dedicated co-workers in her mission. She was not an easy woman to get along with. Stubborn, demanding and with an iron will. She worked 14-16 hours every day and often exhausted her frail body. But in spite of her faults she succeeded in her endeavors, inspiring hundreds of, especially young people, to enter UFO research or a study of the Esoteric Tradition. She was a pioneer and a woman with a mission so I give the last word to Edith Nicolaisen expressed in a letter to Daniel and Tahalita Fry, January 10, 1975: " The mentioned photo of the scout-ship taken byTahalitha at Merlin, menas a treasure to me too, due to the fact that in November 1955 on my way to Stockholm a scout-ship of exact the same appearance manifested above my head 15 km south of Linköping while waiting in my little car for a train to pass, it was late in the evening – and may be, in order to draw my attention, - a strong green light was beaming from one side of the craft and a strong orange light from the opposite site. Later I understood it meant a greeting and an encouragement from our Brothers to overcome all adversities and difficulties which the information-work about the UFOs and the Brothers messages to man of Earth would cause here in Sweden, indeed beyond imagination and description. Thanks to these greetings and encouragements in critical hours, I got the needed inner strength to face and to overcome the adversities of all sorts and to continue the new-age-information-work of Parthenon during the latter 17th years here in Sweden."

Photo by Tahalita Fry, Oregon November 1968

Heretic among the heretics

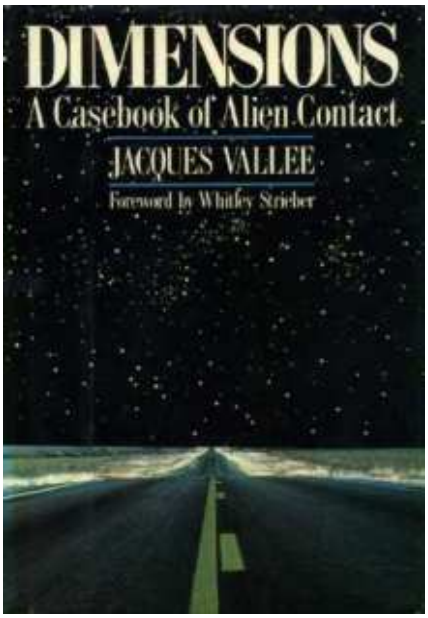
Now and then I am asked, both as a professional librarian and AFU co-worker, to suggest interesting UFO titles suitable for beginners who wish to acquaint themselves with the subject. This is no easy undertaking considering the enormous amount of UFO books published since the 1950s. Naturally I recommend a few Swedish titles but usually I am asked what I personally regard as the best international works in the genre and then always one name comes up – Jacques Vallee. He is a combination of intellectual outsider, iconoclast and heretic among the heretics. I don´t agree with all his views but he makes you think, challenging old theories and ufological dogmas.

Jacques Vallee in the 1960s

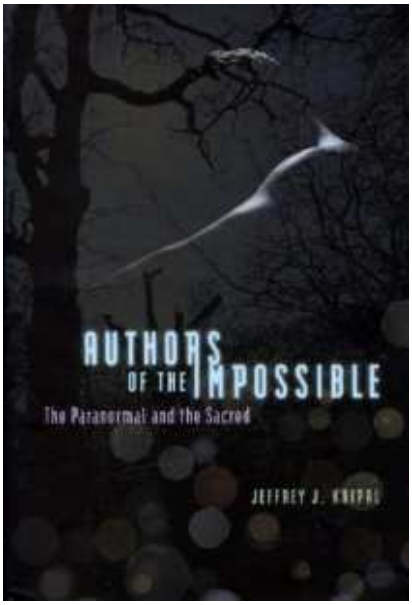
Jacques Vallee was also the foremost ideological inspiration when Anders Liljegren, Kjell Jonsson and I founded AFU in 1973. We quoted from *Passport To Magonia* in the first published information sheet from our group. Besides his many books there are several interviews found on the Internet that can be studied by readers with a serious and scholarly mind. Some of these are referenced on the Wikipedia site. More information can also be found at his personal website.

Vallee can be described as a heretic of the third degree. He is a heretic in the eyes of mainstream science because of his serious interest in phenomena regarded as fantasy and irrational nonsense by most academics and skeptics. He is also in many respects a heretic in the ufological community because of his critical views on the extraterrestrial hypothesis, formulated e.g. in *Dimensions. A Casebook of Alien Contact*: "... I believe that the UFO phenomenon represents evidence for other dimensions beyond spacetime; the UFOs may not come from ordinary space, but from a multiverse which is all around us, and of which we

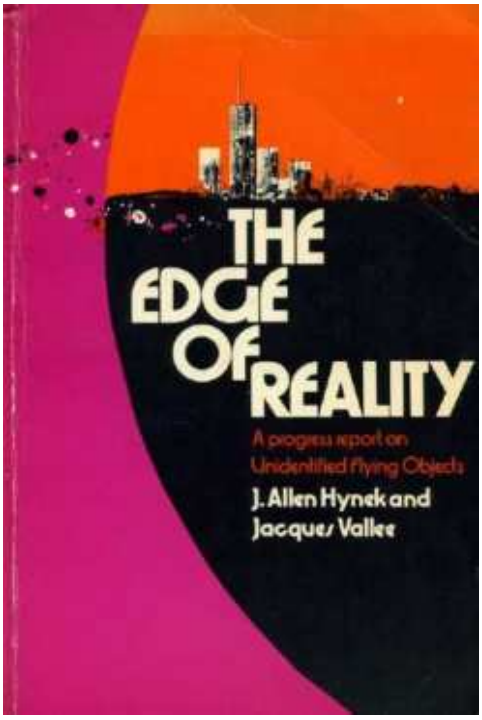
have stubbornly refused to consider the disturbing reality in spite of the evidence aviable to us for centuries. Such a theory is required in order to explain both the modern cases and the cronicles of Magonia - the abductions and the psychic component." (p. 284).



But Jacques Vallee is also a heretic in a deeper and more philosophical sense because of his lifelong interest in Hermetic and esoteric traditions, an interest he shared with his friend and UFO research collegue astronomer Dr. Allen Hynek (1910-1986). This may come as a surprise to many mainstream or traditional ufologists, especially as Vallee and Hynek are regarded as two of the foremost champions of scientific and critical UFO research. These philosophical interests of the duo has become more well known since the publication of *Forbidden Science*, Vallees`diaries in two volumes and Jeffrey J. Kripal´s *Authors of the Impossible* (2010). I devote one chapter in my new book *Gudarna återvänder. Ufo och den esoteriska traditionen* to the spiritual search of Vallee and Hynek.



Parallell to his academic studies at Sorbonne and Lille, Vallee read all he could find on subjects like Hermeticism, Alchemy, magic, mysticism and esotericism. When he started he ufological career in the 1960s he continued these studies but kept them in the background. It came a quite a surprise to Vallee that his astronomer friend Allen Hynek shared his lifelong interest in Hermeticism and esoteric traditions. During a car journey in November 1966 Vallee asked Hynek if he was interested in paranormal phenomena before he embarked on a career in astronomy. Hynek revealed that he had been a devoted student of Hermetic, Rosicrucian and esoteric traditions all his life, but he never told his collegues: "They would think I´m crazy". With this background the Hynek and Vallee discussions in the classic *The Edge of Reality* (1975) can be seen in a different perspective. This is not just two eminent scientists examining the UFO enigma but also two erudite scholars of esoteric traditions comparing notes.

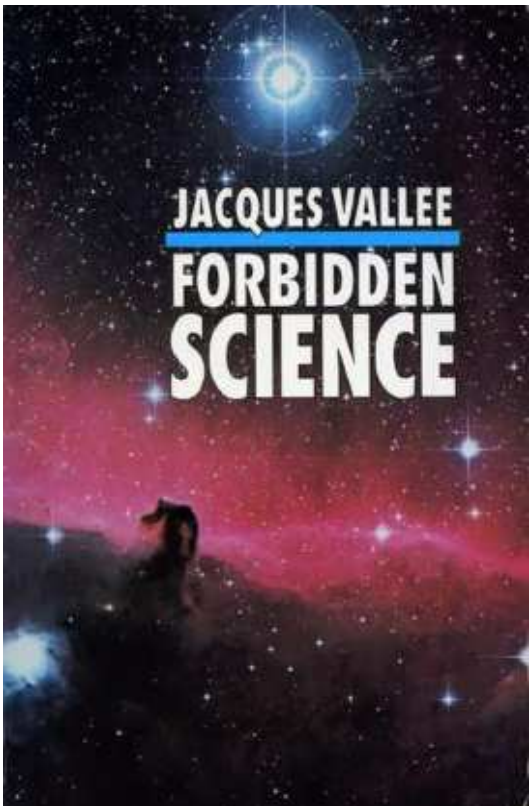


In spite of his warnings of the social consequences of irrational contactee cults in *Messengers of Deception*, Jacques Vallee is in his philosophy and research both the critical scientist and the searching esotericist. In the two volumes of *Forbidden Science* this becomes very clear. Here are two quotes:

”Has the future spiritual state of man already been achieved by some individuals? Have certain gifted men already achieved contact, on some plane, with those who may be guiding our psychic evolution?” (Forbidden Science, vol I, p. 80).

”…the history of ufology should be placed within an esoteric context. The UFO problem, the question of parapsychology, are central to this business. Looking for the solution isn´t just a scientific project; it´s a quest, an initiation, an enigma like that of the Sphinx…” (Forbidden Science, vol. II, p.211).

Something of a mystery to me is why Jacques Vallee in his studies of Hermeticism and Rosicrucians never considered the vast Theosophical literature, especially as there is a strong historical connection between Theosophy and the UFO movement. After reading the two volumes of *Forbidden Science* I wrote a letter to Vallee in December 2010 asking for his views. Unfortunately he never answered. But my question is still valid as I formulated it in the letter: "I was somewhat surprised though that you only mention Rosicrucians, Manly P Hall and Steiner´s Anthroposophy but not the Theosophical literature (Blavatsky, Leadbeater) and Alice Bailey who are more directly of interest when it comes to the UFO enigma. Theosophy is actually contact cases without "saucer technology"".



Reading Jacques Vallee is an intellectual adventure and his tomes are must reading for every serious ufologist. I sympathize with his conclusion stated in the foreword to *Dimensions. A Casebook of Alien Contact*: "They (UFOs) provide one of the most exciting challenges ever presented to science, to our collective imagination, to human reason."

Forbidden science versus dark science

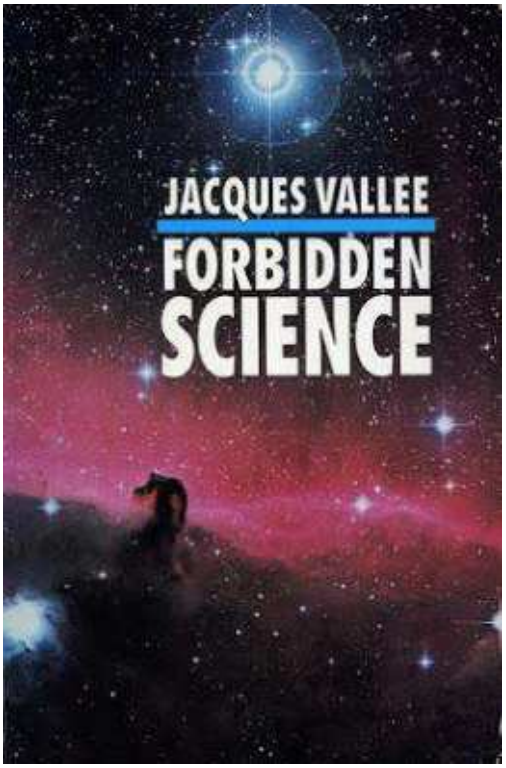
Finally it arrived. The third volume of Jacques Vallee´s diaries *Forbidden Science*. This time with the subtitle *Journals 1980-1989. On the Trail of the Hidden Truths*. The two former volumes were published in 1992 and 2008. Like its predecessors this is a massive tome, 513 pages including index and notes. The general tone of this volume is more sombre as Vallee with sadness and pessimism follow the decline of ufology in the 1980s coupled with the increasing manipulation and disinformation coming from shady characters associated with various intelligence agencies. "The lie-steal-and-cheat department", in Vallee´s words (p. 396).

Giving a detailed and accurate review of this massive work is a mission impossible. There are so many UFO incidents, personalities, events, ideas, theories and personal memories and anecdotes mentioned that makes it necessary to concentrate on a few themes. As I was an active ufologist in the 1980s it is exceedingly fascinating to once again encounter familiar names and UFO cases but this time from the personal inside view of Jacques Vallee.

Jacques Vallee, photo by Clas Svahn, June 2016

American ufology in the 1980s was heavily influenced and partly ruined by disinformation from various intelligence agencies. Bogus or very questionable documents were distributed to ufologists who often swallowed the bait resulting in endless debates and conflicts in the UFO community. Vallee understood very early that this was a trap and he gives many sad examples of how even serious ufologists were sidetracked by this game, when they instead should have been doing classic field investigation. If the object of this disinformation was to destroy the UFO movement they sure did an excellent job. Vallee is also convinced that the "absurd theories" about cattle mutilations as caused by predators, presented by FBI investigator Ken Rommel was a disinformation job funded by the CIA: "Ken Rommel threatens legal action against those who might propagate rumors of unnatural death. No wonder the ranchers are keeping the best cases quiet." (p. 18) Another problem in 1980s American ufology was the abduction phenomenon where amateur psychologists and ufologists made a mess of the situation by using hypnosis with indadequate knowledge of the proceedings. Vallee presents many inside views on this sad state of affairs and how it affected witnesses and ufology in general.

Vallee is no naive believer but he often voice his contempt for "rationalists", the skeptics who debunk UFO and paranormal phenomena without thorough investigation. In his view some of the more vocal skeptics could be working for intelligence organizations: "... when skeptics Truzzi, Klass and Oberg state their positions in the name of "rationalism" I have to bite my tongue. The disinformation is blatant, coming from these well-informed men who must have the same data I do..." (p. 256) Only Hilary Evans is mentioned as "one of the better skeptics of ufology" (pp. 449-450). With this statement I can only agree. Hilary Evans was one of the foremost donors to AFU and an open-minded skeptic.

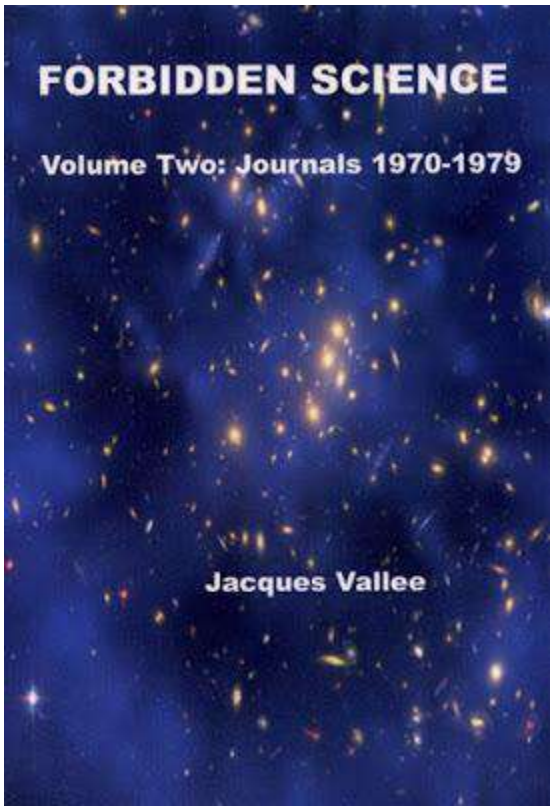


Inspite of the controversial rumors of MJ-12 or other secret investigations mentioned in various documents Vallee becomes convinced that real secret research, a black project, is ongoing at some level. He documents several indications in this direction: "What about the people who brought Castillo to the United States and grilled him for several days about his experiences? Perhaps there is a project so black it could operate without a need for the extraordinary skills of Art Lundahl, the arcane knowledge of Kit, the military lines of command of Houser and Johnson." (p. 436)

There is also an even darker side to this issue. From his friend at Stanford Research Institute (SRI), Hal Puthoff, Vallee is informed about a physicist who is said to have studied crashed saucers in the fifties and anlyzed the propulsion system. This physicist had been found hanged, his hands tied behind his back, his lab in shambles: "... all his plans were in a secret bank safe. In case of death, someone in the family would receive a letter with instructions to retrieve the documents. The letter did arrive but the bankers said that government men bearing official identification had opened the box and confiscated the contents." (p. 103)

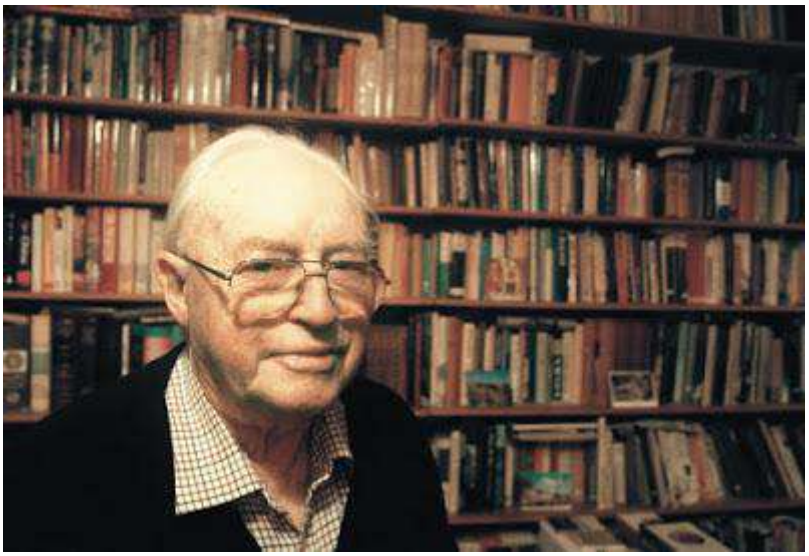
A heartbreaking part of the diary is following the fate of Allen Hynek, the close friend and Invisible College collegue of Vallee. Hynek became involved with the couple Brian Myers and Tina Choate in Arizona, who introduced him to an English millionaire, Jeffery Kaye, who promised funding CUFOS research. In spite of bad health Hynek moved to Arizona where he died of cancer in 1986, Much of Hynek´s private archive was retrieved by Vallee but Brian and Tina succeeded in getting hold of the APRO archive which is now lost to research. Coral Lorenzen died in 1988 and this left the field without clear leadership.

Much of this volume is devoted to Vallee´s field investigating in Brazil and Argentina. But he also briefly mention several exceedingly intriguing contact cases involving the aliens-among-us theme. This becomes somewhat frustrating as there is no follow-up documentation. Equally frustrating is that Vallee, as did Hynek, dismiss the early contactees like George Adamski without any proper investigation. Vallee concludes simply that Adamski was a hoaxer. What scientific ufologists often fail to recognize is that this kind of emotional response is simply a reflection of the naïve new age ufologists who already know the answer without investigation. Mere criticism is not enough. You must have facts. This quote is revealing: "... I felt as I often do with contactees and visionaries, that I am before a deluded person, there´s something almost obscene about it; I´d rather change the subject" (p. 164). Vallee gives some favourable comments on John Keel, "...the development of his views and mine are striking" (p.254), but when it comes to contactees Vallee should have listened to Keel as he understood there was a reality behind many of the bizarre tales.



Not many scientific ufologists have been aware of how deeply influenced both Hynek and Vallee have been by ideas in the esoteric tradition. This becomes evident also in this volume of *Forbidden Science*. Hynek studied Manly Palmer Hall, Max Heindel and above all Rudolf Steiner all his life. His favourite book was Steiner´s *Knowledge of the Higher Worlds*. (p. 271) Vallee refer to hermeticists, mystics and occultists like Stanislas de Guaita, Sedir and Serge Hutin. (p. 78) Both Hynek and Vallee realize that the materialist, reductionist worldview is untenable, especially when confronted with UFO and paranormal phenomena.

To me the great mystery is why they didn´t follow in the footsteps ofDesmond Leslie and discovered the central Esoteric Tradition, Theosophyand Alice Bailey? Hynek noticed that Rudolf Steiner realized there was a Spiritual Science, or science of the multiverse but he never understood that Steiner lost himself in the astral world without understanding how difficult perception is in at various levels of the multiverse. I takes intensive training by an adept of the planetary guardians (Higher Intelligence Agency) to not make basic mistakes in these worlds. Swedish esotericist Henry T. Laurency has an excellent chapter on Steiner in *The Knowledge of Reality*. The followers of Steiner often end up with far out conspiracy ideas as happened with *Flying Saucer Review* editor Gordon Creighton, who was much influenced by Antroposophy. That his articles became more and more vitriolic and rambling is even noticed by Vallee. (p. 352)



Gordon Creighton

In his diary from August 12, 1988, Vallee writes: "My library contains every book I could find, in various languages, about life, death, and consciousness: works by scientists and hermeticists, mystics and doctors, yet none of them gives an answer or even a reasonable direction in research. " There is much I admire in the works and theories of Vallee, a.o. the Esoteric Intervention Theory. But how come he has missed the core Esoteric Tradition? I have in my blog and latest book argued that the Esoteric Tradition as formulated Helena P. Blavatsky, Alice Bailey and Henry T. Laurency constitutes the best and most interesting multiverse paradigm and theory to explain the multitude of intriguing phenomena documented by many researchers. Of special importance is that Bailey and Laurency also have solved the basicepistemological problem of how to intellectually relate to the claims in esotericism. The esoteric worldview as presented by these authors could be accepted as a reasonable working hypothesis by any scholar or academic.

These critical comments aside I still regard Jacques Vallee as one of the best and brightest researchers in our field. He is an intellectual heretic with extensive knowledge and field experience who dares to challenge both academic flatheads and the naive believers. The three volumes of *Forbidden Science* should be, not only read, but deeply studied by all serious ufologists. There is also much of magical, poetic beauty in several entries in *Forbidden Science* three where Vallee speaks of his love for his wife Janine and fascination of nature and life in general. His conclusions after years of research is that the UFO phenomenon is physically real; it is an unknown technology with extraordinary psychic components; governments, through their military intelligence channels are aware of this reality.

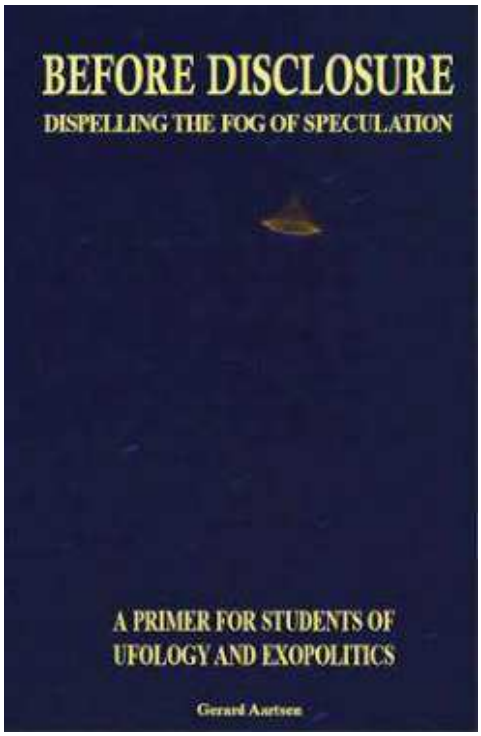
Gerard Aartsen, UFOs and esotericism

Was there a hidden hand, an ancient esoteric society behind some of the first UFO contactees of the 1950s? Were George Adamski, Orfeo Angelucci, Daniel Fry, George Van Tassel, Howard Menger a.o. involved in a psychological and cultural test made by this hidden group, working in collaboration with benevolent alien visitors with access to Vimana technology? This is the rather controversial theory, the Esoteric Intervention Theory, I have advanced in my book, articles and blog. To determine whether this theory is tenable and can be validated requires much more research and empirical evidence.

During the last decades there has been a resurgence of interest in studying the connection between the UFO phenomenon and the Esoteric Tradition. This renaissance is partly due to the growing academic study of what is called Western Esotericism. To mainstream scientific ufologists this issue is more or less taboo as they don´t what to be associated with cultists and mystics. And there is a definite problem here, because how to establish and define what should be considered esotericism?

Gerard Aartsen

This question becomes clearly obvious when studying the writings of Dutch author Gerard Aartsen, an exponent of the British esotericist Benjamin Creme and co-worker of his organization *Share International*. Aartsen has written several books detailing the connection between the messages given by UFO contactees and the Esoteric Tradition, a.o. *George Adamski. A Herald For the Space Brothers* (2010) and *Here To Help: UFOs and the Space Brothers* (2011). Gerard has kindly donated his books to AFU. His latest, *Before Disclosure. Dispelling the Fog of Speculation* was recently published and can be downloaded free on his website.



We have had an open and friendly correspondence since 2012, discussing various issues involving UFO contactees and esotericism. And this in spite of my critical comments on his books and Gerards presentation of the Esoteric Tradition. We have agreed to disagree on several points. So I don´t think he will be offended by my further, rather true than nice, critical comments on his writings.

The fundamental question is how to define esotericism? Can any teachings be regarded as esotericism simply because the proponents of some author or mystery school use this term? Is the writings of Rudolf Steiner, Martinus, René Guenon, Krishnamurti, Elisabeth Clare Prophet, Helena Roerich a.o. to be regarded as esotericism? My answer would be a simple no. When it comes to Benjamin Creme the problem becomes somewhat more complicated as his general presentation of esotericism is basically correct.

Let me give some basics as to what contitutes esotericism:
1. It is a Science of the multiverse, as exact as any academic discipline. A knowledge of reality presented by the "scientists of multiverse", adepts belonging to the "Higher Intelligence Agency" (HIA), so far a hidden organization, often referred to as the Planetary Hierarchy or Planetary Guardians.
2. Esotericism is not some form of mysticism or vague and irrational teachings and tales.
3. As a specialized field of knowledge, like academic philosophy, esotericism is not aimed for the general public but for those of a scholarly mind, researchers and intellectuals, with basic understanding of science and the history of ideas.
4. No demands for simple belief is ever given in esotericism, but for the students to regard the teaching as a working hypothesis.
5. Goodwill and a humanist outlook on life is fundamental to esoteric philosophy.

On March 28-29, 1987 I had the opportunity of parcipating in a weekend seminar with Benjamin Creme at Stjärnsund residential study center in Dalarna, Sweden. I was not impressed and wrote a critical article on Creme in the Swedish magazine *Sökaren*. Even though Creme´s presention of esotericism is basically correct his claims of channeling the adept Maitreya is a sad example of glamour or misinterpretation of inner voices. In almost every issue of the magazine *Share International* there are photos of obvious misidentifications of natural phenomena, not investigated. But Creme informs his readers that Maitreya confirms the objects as space craft from Mars etc. A clear exeample is the spiral phenomenon observered over Norway on December 9, 2009. The sighting has been definitely confirmed as a missile launch from the Russian submarine Dmitrij Donskoj. The launch was even announced beforehand. There is nothing mysterious about this missile launch. And it has happened before with the same result. So here is one message that definitely proves that Creme or "Maitreya"was wrong.

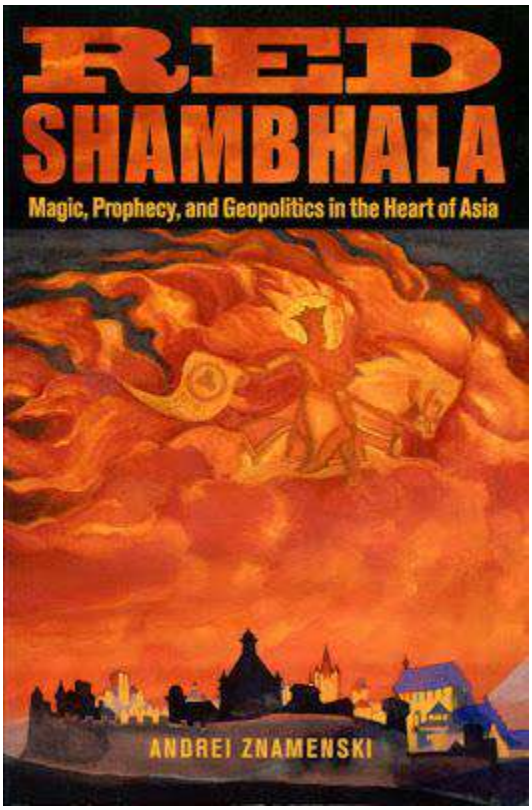
Benjamin Creme also says that only 4 per cent of crop circles are hoaxes. We (UFO-Sweden) know for a fact that just about all crop circles are hoaxes because we have investigated all of them in our country. There is one circle we are not sure of but in the other cases we have many times talked to the people who did them. Even complicated circles are easy to make. I know because I have made them myselves. Here is another claim when Cremes´ messages can be definitely contradicted by facts. Statements like these from Creme give esotericism a bad name

Benjamin Creme in Sweden 1987

Gerard Aartsen, as well as Creme, endorse the teachings of Krishnamurti. In my view, one of the great riddles of the Theosophical movement is how so many theosophists can still promote the teachings of Krishnamurti. I can well understand the frustration of Geoffrey Hodson when confronted with the peculiar form of advaita mysticism of JK. An metaphysical quicksand that gets you nowhere and with no relation to Esoteric Science. Blavatsky with her forthright manner and vulcanic temperament would probably have given JK a harsh reprimand if they had lived during the same age. And Laurency, with his Blavatskyan temperament, is very critical and clear in his analysis of JK. Finding books by Krishnamurti in Theosophical bookshops is like finding books promoting atheism in a Catholic bookshop while the nice and naive manager of the shop doesn´t understand the difference between the two radically different world views. A sad state of affairs.

This is my general criticism of the writings of Gerard Aartsen, a confusing mixture of dubious sources and teachings with no relation to the core Esoteric Tradition. On his website *Our Elder Brothers Return* there are references to Krishnamurti, the Danish mystic Martinus and Helena Roerich. As for Roerich I would recommend the book *Red Shambhala* by Andrei Znamenski. He mentions that Helena Roerich was informed by the adept Morya to cooperate with Lenin and the bolsheviks to build their theocracy in Tibet. No elder brother would have

advanced a plan to cooperate with one of the worst dictators in history. Readers can also study the article *The False Mahatmas of Mr. and Mrs. Roerich* by Lars Adelskogh.



The latest book by Gerard Aartsen, *Before Disclosure*, also suffers from the mixture of sources of different quality. I will not go into details here but simply point out one factual error that may be of interest. Aartsen is critical of the secret space program claims from various whistle blowers in the United States: "... who had heard of "secret space programmes" before Ronald Reagan´s ill-concieved Strategic Defence Initiative of 1983, or even before the fictional governments of Earth decided to co-operate on a planetary defence system in the *Independence Da*y blockbuster of 1996?" Actually several of the early 1950s contactees mentioned a secret space programme. George Van Tassel started alluding to this in the middle of the 1950s in his magazine *Proceedings*: "... the military research branches of the Goverment have had several anti-gravity, electro-magnetic test ships operating since the middle 1950´s. " (*Proceedings*, vol. 7, no. 1, February-March 1961).

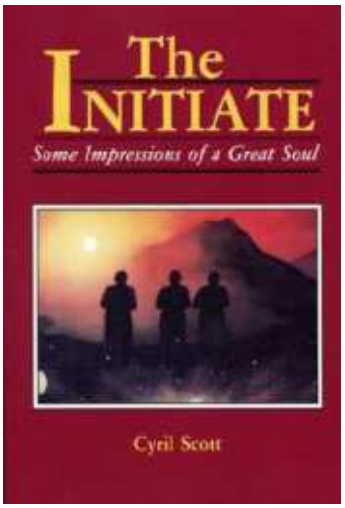
To not appear as overly critical I wish to underline that there is also data and ideas of real philosophical value in the writings of both Aartsen och Creme. In spite of my criticism they can both inspire UFO researchers and philosophers to take a second look at the early contactees and make an in depth study of the core Esoteric Tradition. I also find Creme´s idea of "sharing" a worthy goal and certainly in line with esoteric throught. Especially when we see an increase in underpaid McJobs, materialistic consumerism and robber capitalism. There is a general goodwill in the messages forwarded by both authors. But I would advice a little more of esoteric discrimination. These quotes from the early classic *The Mahatma Letters to A.P. Sinnett* may be of some help:

" Unless regularly initiated and trained — concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg and "Fern" — no self-tutored seer or clairaudient ever saw or heard quite correctly." Letter 40.

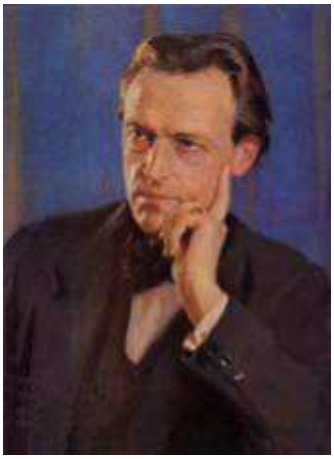
"You know, S. Moses, and you know Maitland and Mrs. K. personally. And, you have heard of and read about a good many Seers, in the past and present centuries, such as Swedenborg, Boehme, and others. Not one among the number but thoroughly honest, sincere, and as intelligent, as well educated; aye, even learned. Each of them in addition to these qualities, has or had an + of his own; a "Guardian" and a Revelator — under whatever "mystery" and "mystic name" — whose mission it is — or has been to spin out to his spiritual ward — a new system embracing all the details of the world of Spirit. Tell me, my friend, do you know of two that agree? And why, since truth is one, and that putting entirely the question of discrepancies in details aside — we do not find them agreeing even upon the most vital problems..." Letter 48.

Cyril Scott as esotericist

In the 1920s and 30s three books excited enormous interest, especially among Theosophists and those interested in the Esoteric Tradition. They were first published pseudonymously, "by his pupil", but later editions gave the actual name of the author, Cyril Scott (1879-1970), English composer, writer and poet. The trilogy was named in sequence *The Initiate. Some Impressions of a Great Soul* (1920), *The Initiate in the New World* (1927) and *The Initiate in the Dark Cycle* (1932). These books still exert a far-reaching influence and are constantly published in new editions, aviable on-line. There is also a website dedicated to Cyril Scott.

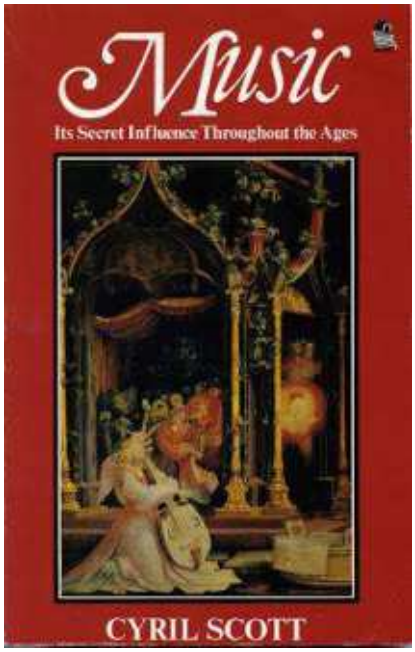


These three books have for many years been among my favourite esoteric works and I use to recommend them to new students of esotericism as valuable alternatives to the standard textbooks by Blavatsky, Leadbeater, Bailey and Laurency. Names and places in the story have been changed to preserve the "wall of silence". An expression used by the famous Italian psychiatrist Roberto Assagioli, founder of the psychological school known as Psychosynthesis. Only a few of his closest associates knew of his connection with an adept of the Inner Government, the Planetary Guardians. The "wall of silence" is an unfortunate necessity on this planetary Alcatraz and Cyril Scott has done his best to preserve the integrity of his secret teacher.



Cyril Scott

Cyril Scott was a prolific writer. In addition the his Initiate trilogy he wrote several books on health, philosophy and psychology. Among his esoteric works *Music: Its Secret Influence throughout the Ages*, has become something of a classic. There are also a two autobiographical works: *My Years of Indescretion* (1924) and *Bone of Contention* (1969). Theosophical scholar Jean Overton Fuller spent several years of research trying to document the life and various ideological influences on Scott, using some of the novels written by his two wives. Although Jean Overton Fuller has doubts regarding some of Scott´s sources she states that he was definitely "on the side of the angels" (p. 53). Fuller´s monograph *Cyril Scott and A Hidden School: Towards the Peeling of an Onion*, was published by the independent scholarly journal *Theosophical History* - *Theosophical History Occasional Papers*, vol. VII (1998).



The Initiate trilogy is the life story of Charles Broadbent (Cyril Scott) and his involvement with a man, Justin Morewood Haig, to whom he is introduced in wordly London. Haig seems as first to be as other men but Broadbent soon comes to realize he is an initiate and accepts to be his pupil. The books combine the personal life history of Broadbent with the teachings given by Haig. The Initiate trilogy is a treasure trove of esoteric wisdom and sound psychological insights and advice, presented in a somewhat unusual context but easy and fascinating to read.

In his introduction to *The Initiate* Cyril Scott wrote: "THE story, if so it can be called, of Justin Moreward Haig is a true one, in so far that such a person does exist, although, as explained later, I have been compelled for many reasons to conceal his identity. And I emphasise the fact of his existence because there are a number of people who may doubt the possibility of attaining to that degree of perfection which he undubitably manifested, thus crediting me with writing romance instead of fact... Although I am aware that two such Masters (or Mahatmas, as they are often called) reside in the far distant fastnesses of Thibet,

yet to suppose they all follow this example is to suppose a fallacy; for I know there are several such Masters living in England at the present moment, as well as in America and in almost all countries of the world. "

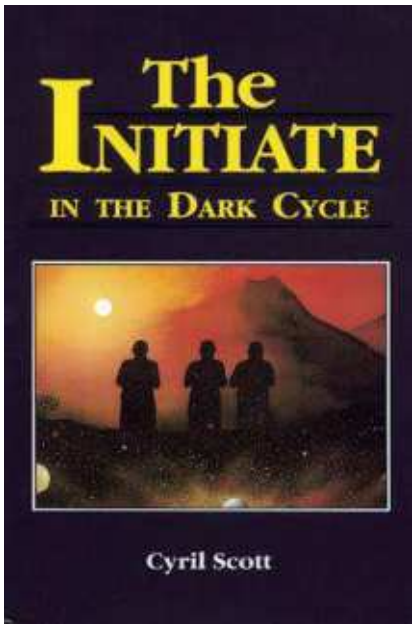
To normalise themselves himself in the eyes of the world Justin Morewood Haig and his fellow adepts sometimes affect some harmless vice or idiosyncracy, such as smoking. Haig also like to shock people with unexpected assertions, "casting conversational bombs into the arid chatter of conventional society". His views and advice, when it comes to psychological problems, can be very frank and down to earth. A woman who because of fear and vanity is afraid of emotions and has locked herself in an inner prison, can, according to Haig, only be cured by " a very deep and passionate love affair".

One of the most common mistakes made by clairvoyants and beginners in esotericism is misinterpreting inner visions and voices. With great conviction students excitely relate their contacts with masters, angels, space people or other exalted beings without realizing they have perceived thought-creations, astral automata, believing they represent real beings. Astral clairvoyance can be a real trap unless you have been trained to recognize how this part of the multiverse appears and functions. Referring to this phenomenon Morewood Haig mention an amusing episode: "Level - headedness and good sound common sense are what I try to instill into my pupils before I encourage them to peep into the hidden realms. A thorough grounding in philosophy is the first thing to be acquired- otherwise one's up against hysteria and imagination of a wrong type, and all the other evils we know so well. I know of women who come down to breakfast every morning with the story of some wonderful vision they've had in the night, in which some supposed 'Master' has appeared and given them 'teaching', it turns out to be sheer nonsense or some moral platitude. Well, well- it is fortunate we gurus have a sense of humour." (*The Initiate in the New World*, p. 48, 1991 ed.)

In my view, one of the great riddles of the Theosophical movement is why so many theosophists promote and endorse the teachings of Krishnamurti. I can well understand the frustration of Geoffrey Hodson when he was confronted with the peculiar form of advaita mysticism of Krishnamurti. An intellectual quicksand that gets you nowhere and with no relation to esoteric science. Blavatsky with her forthright manner and vulcanic temperament would probably have given him a harsh reprimand if they had lived during the same age. And Henry T. Laurency, with his Blavatskyan temperament, is very critical and clear in his analysis of Krishnamurti. The Krishnamurti problem is given a forthright and lucid presentation in *The Initiate in the Dark Cycle*: "...Krishnamurti not only destroys the path - or paths - but the goal itself... he cut himself adrift from the White Lodge, and repudiated all of us." (pp. 66, 136, 1991 ed.)

The cultural influence of Theosophy worldwide has been impressive and generally beneficient when it comes to an understanding of the multiverse. But today the movement is more of historical interest, a society very much consisting of devotional mystics lost in the advaita world of Krishnamurti. Theosophists and the Theosophical movement receive some critical comments in *The Initiate in the New World:* "...latterly there has arisen a movement which, on

the assumption that Madame Blavatsky said the last word on occult wisdom, condemns all never teaching as a sign of disloyalty to her memory." "Why, I thought," was my comment, "that even while she was still alive the Masters pointed out that as yet they had only 'lifted a corner of the veil,' and admitted that with all her qualities she wasn't entirely reliable in some respects."... Altogether I am sorry to see an attitude of dogmatism among Theosophical members - some of them go so far as to think that they as Theosophists have the exclusive right to attention from the Masters. They'd doubtless get a shock if you told them that there is many an atheist and even a harlot more receptive to the teachings of the Masters than they are." (pp. 125, 129, 1991 ed.)

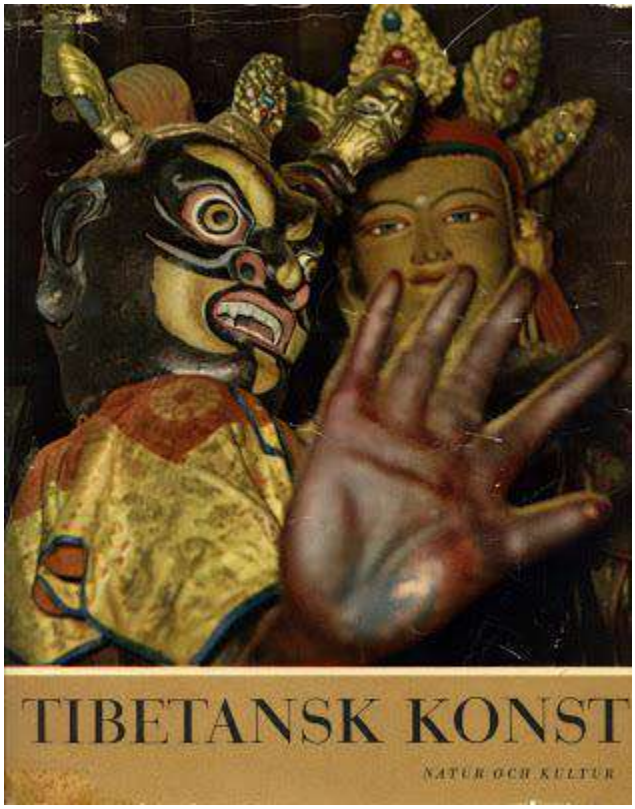


In the introduction to the last book in his trilogy Cyril Scott writes a summing-up of his thoughts and experiences concerning the adepts and their philosophy: " The reason why I have been selected to write of such weighty matters as will be dealt with in the following pages, is that my life is so constituted that I am in the enviable position of being able to devote the greater part of it to the requirements of the Adepts. Indeed, I find Their activities--such of them as I am permitted to follow--the most absorbing and romantic interest of my present incarnation, and I can imagine no employment so inspiring and stimulation as that of being Their metaphorical "errand boy."

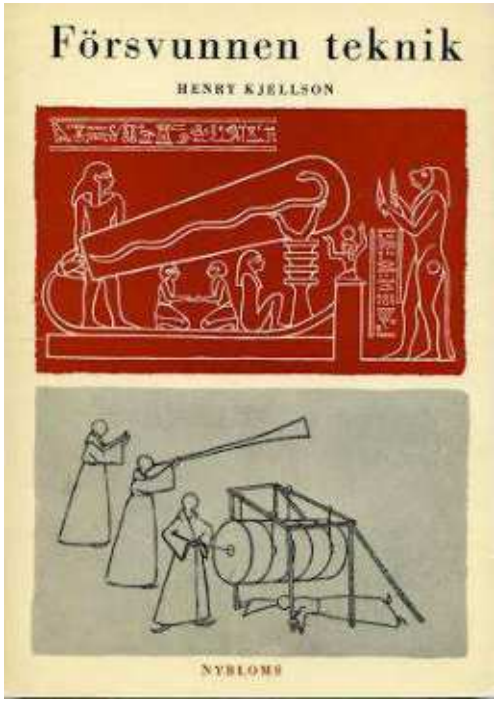
Rudolf von Linauer and a Tibetan mystery

During a recent visit to the Swedish seaport Karlskrona, Susanne and I enjoyed the sunshine but also, as usual, tried to find the local antiquarian bookshops. And we were lucky as, in spite of summertime, Lyckeby antikvariat was open. We spent more than an hour perusing the shelves and found several interesting volumes. I bought a nicely illustrated book on Tibetan art by L. Jisl, V. Sis and J. Vanis. The Swedish edition, Tibetansk konst, was published in 1958.

A bookworm outside the antiquarian bookshop in Karlskrona



The last couple of weeks I have spent some time trying to find more data on a Tibetan mystery. In his book *Försvunnen teknik* (Lost engineering) (1961) author and aircraft engineer Henry Kjelsson (1891-1962) mention the Swedish physician "Jarl" who claims to have taken a film i Tibet showing monks lifting heavy blocks of stone with the help of sound waves. Clas Svahn checked this story and interviewed the widow of Jarl and according to her and other sources her husband had a very lively imagination and was something of a mythmaker. So there are grave doubts about this story.



But Henry Kjelsson also, in his book, mentions another man with similar claims, Dr. Rudolf von Linauer, whom he met at Linauer´s lecture at *The International Club* in Stockholm, September 1939. According to Kjelsson Linauer had, while working for Metro-Goldwyn in China, been accepted into a secret society and as a result of these contacts could visit Tibet. There he was allowed to view Tibetan monks lifting giant blocks of stone using sound waves from various instruments.

Rudolf von Linauer (bad reproduction)

As there are serious doubts about the authenticity of the story given by Jarl I decided to do some research on Rudolf von Linauer. A search on the internet revealed surprisingly few details. He is the author of *Solens rike*, a book about the spiritual message in Chinese art, published in Sweden 1939. According to bibliographical information in the Swedish catalogue Libris this is a translation from German (*Das Reich der Sonne*) but I have found no data on this book. My copy of the Swedish edition is autographed by Linauer and translated in Swedish by Mrs Elsbeth Funch, author and globetrotter. During Linauer´s visit to Sweden in 1939 he visited the home of Mrs Funch to study her collections of Chinese art.

An internet search reveals that Linauer wrote a short manuscript included in *My Life in Germany Before and After January 30, 1933*. This manuscript is preserved at the Manuscript Collection at Houghton Library, Harvard University. These biographical data are presented: "Linauer, Rudolf von; 33, b: Trieste; Catholic, divorced; architect; last German residence: Berlin, 1940; Tystberga/Sweden.
A widely travelled architect, the author expresses his astonishment and disgust towards the Nazi movement after returning to Germany in 1934-1935. In a loosely structured, impressionistic manuscript entitled "Inquisition Berlin Alexanderplatz", he describes the process of Nazi takeover and how people around him make their peace with the new regime. Most of the manuscript is taken up with his description of his sudden arrest and incarceration in a concentration camp... 48 pp. typescript".

In Ancestry I found that Rudolf von Linauer moved to California in 1956 and changed his name to Roy Rulin. But this is all I have been able to find on the internet so I wrote to several of the largest archives and libraries in Germany, Austria, including Trieste but very few of these institutions found any data on Linauer, which is quite surprising as they searched in databases, reference- and biographical books. I did receive some new data though from *Biblioteca Civica Attilio Hortis* in Trieste: "Rudolf von Linauer was born in Trieste, November 2, 1907 and was the illegitimate son of Guiseppina von Linauer (daughter of Teresa) who lived in Trieste in via G. Gozzi 3. Rudolf was baptized in the month of January 1908 in the church of St. Antonio Taumaturgo."

But the most interesting information regarding Linauer´s experiences in Tibet was found in an article he wrote for the Swedish daily *Stockholms-Tidningen*, September 17, 1939. I ordered a copy of this article from the National Library of Sweden. It was printed in the Sunday supplement and well illustrated. This article is probably a written version of his lecture at *The International Club* in Stockholm. Here is a very short summary of his Tibetan adventure.

During his travels in Tibet he met two monks who brought him to a remote monastery where are preserved secret and sacred scripts engraved on blue metal, halv a million years old and also metals and instruments unknown to man. Linauer claims to have brought a piece of one metal to a laboratory in England and they could not identify it. He also witnessed a large gong 13 meters in diameter. For several hundred years this monastery has only been visited by eight foreigners. The monks are preparing a mission to present the ancient wisdom to the world. A philosophy (religion) "without fanaticism, hierachy and ignorance".

During his stay Linauer is allowed to follow the monks to another monastery where he spends nine month of study. It is at this place he becomes a witness to the lifting of heavy stones with the help of sound. One day monks are stationed around the monastery to keep all strangers away. Large metal shields are placed in a certain geometrical position together with a gong of three meters in diameter, made of three different metals. Monks are nude with only shields of metal on their bodies. They strike the gong which gives a thunderous sound. The monks can now carry large blocks of stone as if they were made a paper and build the new structure very easily. Linauer tries this himself and is surprised to be able to lift a massive stone without effort. After about three hours two hundred stones have been set in place. Linauer gets a headache and palpitation of the sound and some of the monks must be carried to rest because of the deep concentration involved in the work.

This is what I have been able to document regarding the fascinating experiences of Rudolf von Linauer. Whether his story is true or fiction is an open question. Hopefully more data can be discovered by others involved in similar types of research.

New data on Rudolf von Linauer

Reality is often stranger than fiction. I was made aware of this old proverb after publishing my blog entry on the enigmatic and fascinating Rudolf von Linauer this summer. With the help of some friends I traced one of Linauer´s daughters, Kristina, living in Stockholm. She has kindly lent me photographs, drawings and other documents relating to her father. I first called her on the phone, August 30th, and we have been in constant contact since then. Half an hour after my first talk with Kristina an email dropped into my mailbox. It was from a lady, Monika, in Florida. She had discovered my blog entry on Linauer and was very glad for the information because she also was one of Rudolf von Linauer´s daughters. Monika had for years been trying to find data on her father. I must admit this was like a perfect synchronicity á la Carl Gustav Jung. For some weeks now Kristina, Monika and I have been exchanging data on their father and much new information has come to light. I will try to present a brief summary of all the new data.

Rudolf von Linauer was married in Stockholm 1939. His wife Ebba gave birth to a daughter, Kristina, in August 1940. Rudolf moved to California in 1947 and the marriage ended in divorce 1948. Kristina was only seven years when her father left and has not so many memories of him. Her mother Ebba died in 2007. She related to Kristina about Rudolf´s experiences in Tibet but she was skeptical of his tales. An article and interview with the Linauer family was published in the Swedish magazine *Idun* 1941 with photos of their home in Stockholm.

Att hänga upp växterna i taket och på väggarna är en lustig idé, som arkitekten dr Rudolf von Linauer för övrigt i sitt stockholmshem, där han gjort det mesta själv. Korgar, korglock och hyllor lämpa sig bra för detta arrangemang.

DR RUDOLF VON LINAUER OCH HANS FRU.

»NÄR MAN VUXIT UPP I TRIEST bland blommande magnolia, mandelträd och rosenspaljéer och lekt bland cypresserna på kalkstensklipporna vill man gärna omge sig med blommor i sitt hem», säger doktor Rudolf von Linauer. »När man vidare vistats i Hollywood fem år och i Kina tre, så har man vant sig vid blommor.»

Otvivelaktigt är det den kinesiska blomsterkulten, som inspirerat filmarkitekten och hans unga fru att i sitt originella hem på Gärdet ge plats åt grönskande växter utan att inskränka för mycket på utrymmet. Här får vi insökta tips för blomplaceringar och blomsterställningar — och även till julklappar, ty varför skulle man inte ge en blomma i en hängande korg eller lustig kruka till julklapp!

»Kinesens kärlek till blommor hjälper honom att glömma sig själv, och det har också hjälpt mig över mycket», fortsätter doktorn.

Det är originella saker dr Linauer gjort i sitt hem. Först och främst den stora blomställningen med sina hängande trädgårdar, planterade i krukor, gömda i fruktkorgelock och korgar av allehanda former och storlekar. Mycket lustig är också den av rotting gjorda ställningen, som liknar en kupéhylla eller liten hängmatta och praktisk är hyllan av räglas, vide och rotting. Här hänger jodar och peperomia. Ur en mask på väggen sticker något grönt upp — en nyplanterad växt.

»För jag bryr mig inte om, ifall det är vår eller höst. Jag sätter skott och planterar om mina växter, oberoende av årstid. Jag gör det, då jag märker de behöver ny jord och större krukor. Jag rör bara inte jorden, som ligger närmast rötterna. Varje söndag härs alla växterna ut i badrummet och blir strilade.

(Forts. sid. 36.)

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Part of the Idun article

Rudolf and Ebba Linauer in their home in Stockholm

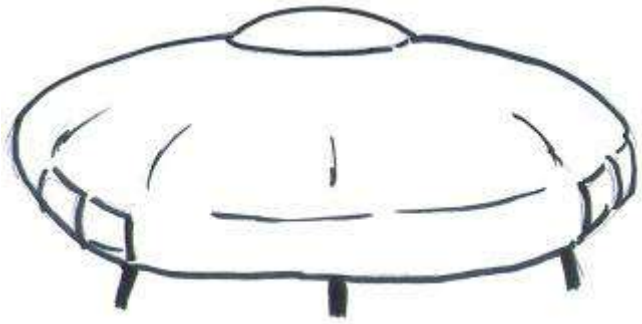
In the Idun article Rudolf von Linauer is presented as film architect and he relates spending three years in China doing historical documentaries for Metro Goldwyn. Much of the article is a presentation of the unusual Chinese flower decorations and furnishings in the apartment crafted by Rudolf. "The Chinese love of flowers helps him to forget himself and it has helped me on several occasions". He prefers China because of its culture but regards America as the land of possibilities. Rudolf left a home in Berlin because of the war and he appreciates that Sweden has given him a refuge. Kristina has lent me some drawings made by his father. He was obviously a very talented artist.

The Linauer home in Stockholm

Drawing by Rudolf von Linauer

Monika was also born in Stockholm in 1940 and she had heard rumours of a half-sister but was never able to locate her. Monika was the result of Rudolf´s secret love affair with another woman, Hildegard, living in Stockholm. Because of my blog Kristina and Monika are very glad to have finally made contact. Monika has several old letters from her mother where she tells of Rudolf´s travels in Tibet. She also talked to and has several letters from her father. In America he changed his name to Roy Rulin and married a woman named Madalyn in 1952. They had two daughters. Rudolf von Linauer died in Los Angeles 1966. Because of all the new data I am now trying to find documentation verifying the Tibetan travels. Hopefully some of the clues will yield result.

Another fascinating co-incidence is that Monika had a close encounter with a UFO in 1959 or 1960. "The UFO experience I had was when I was in College 1960 or thereabout. I was driving from my mother's house in Connecticut back to my college in Massachusetts on a stretch of road/highway that had two lanes and was deserted of other cars at 1:00 in the morning as it was. All of a sudden on my right and out of the passenger side window, I could see on the open field an enormous amount of light. So enormous... it was blinding. A lot of light and flashes of light were coming from below as well from all around whatever it was. I immediately pulled the car over and stopped on the side of the road, right by it. I opened my door and stood there in amazement. I walked around the car to the side of the road so as to be standing right in front of it.



Monika´s drawing of the landed object

I was looking at an oval - flat but not completely flat - big object. The light was all around the right side and around the left side. Also light radiating from it toward the back and light underneath. It was now sitting on legs - not tall legs, more medium to short leg length - so the light, bright before, was not as bright as it was when it was coming down onto the field by the highway. I stood there and IT stood there. We stood together for sometime...I have no idea how long....but I just starred. Now when I think back I remember shadows inside....but no one or anything ever came out. IT stood there and I stood there and I was absolutely fascinated and fearless. After a time it lifted off right in front of me and away it went. It left me standing there and did not leave in a hurry or with a thrust into the sky - it gently took off on a bit of an angle. As it left the angle became more of an angle and up.

I returned to the car and all I can say is that it was one of those experiences that I instinctively knew I could not tell anyone, no one would believe me. I was amazed and deep in a thoughtful cloud of closeness to whatever this was, for years. I never once doubted what I saw, how long we stood there together, where it was and how it all looked."

The distance to the object was not more than 30-40 feet, according to Monika. "As for dreams or a psychic experience I do not think so. I am a pretty realistic type person."

Speaking of Jung and synchronicity, the Evans library is now getting more and more in order. Last week every book in our classification system P (paranormal phenomena, parapsychology, occultism, Theosophy, Spiritualism) had been cartalogued by the AFU team Katarina, Ingrid and Anders. As for Jung and Freud we have all their collected writings. My part of the project has been decorating the Evans library with various illustrations and photos. Tobias Lindgren, head of UFO-Sweden´s reporting central, is living right above the library and he often drops in for a chat.

Entrance hall to the Evans library

Tobias Lindgren in the Evans library

Rudolf von Linauer and Tibet

Since my latest blog entry on Rudolf von Linauer and the mystery of his Tibetan journey in the 1930s some new information have appeared. I still have not found the smoking gun, definite evidence that he visited Tibet but various types of circumstantial evidence indicating travels in Asia and a wide knowledge of Chinese culture. After many contacts and exchange of data with Rudolf von Linauer´s daughters, Kristina in Stockholm and Monika in Florida, some more pieces to this intricate puzzle can now be added.

The ultimate question is of course whether there is any truth to Rudolf von Linauer´s claim of visiting a secret Tibetan monastery and witnessing a group of lamas lifting heavy stones with the help of sound waves. He told of this experience in an article in the Swedish daily *Stockholms-Tidningen*, September 17, 1939 and also during a lecture at *Internationella Klubben* (The International Club) in Stockholm some time in the autumn of 1939. The archive of I*nternationella Klubben* is preserved at the Stockholms City Archives but so far they have not answered my request for information regarding the Linauer lecture in 1939.

Rudolf von Linauer

In my former blog entry on Linauer I mentioned the article from *Idun* magazine. Unfortunately the issue and year was not correct. When I checked this reference there was no article and photos from the Linauer home in Stockholm. Instead the interview was printed in *Idun* no. 48, 1942. In this article Rudolf mention his love of Chinese culture and that he spent three years in China. Obviously he was an expert on Chinese art evidenced by his book *Solens rike* (Das Reich der Sonne) published in Sweden 1939. It is a study of classic Chinese artists and their spiritual message. Searching the internet I also found that Rudolf von Linauer was "advisor" to the 1937 movie *Alarm in Peking*. This is a clear indication that he was well informed on China and its culture and support his claim of living three years in that country.

This is also supported by his personal biography *Inquisition Berlin Alexanderplatz*, preserved as manuscript at Houghton Library, Harvard University. I bought a copy of this 48 pages German manuscript which arrived from Harvard University recently. It has this short presentation: "A widely travelled architect, the author expresses his astonishment and disgust towards the Nazi movement after returning to Germany in 1934-1935. In a loosely structured, impressionistic manuscript entitled "Inquisition Berlin Alexanderplatz", he describes the process of Nazi takeover and how people around him make their peace with the new regime. Most of the manuscript is taken up with his description of his sudden arrest and incarceration in a concentration camp."

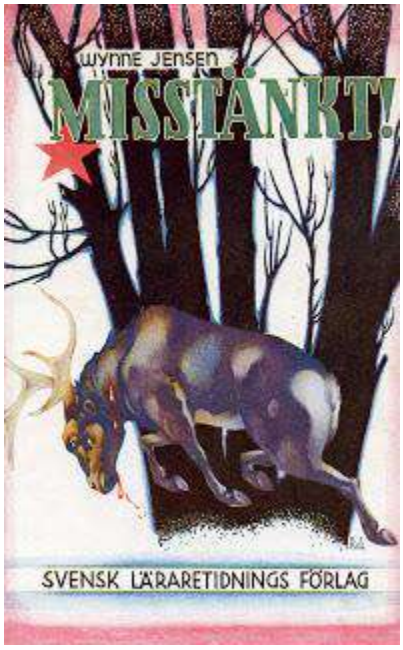
I believed this manuscript only covered Rudolf´s years in Germany but it also has a short biography of his life and travels around the world. The manuscript is now being translated from German to Swedish by my old friend Hans Abrahamsson. Here are a few relevant quotes. The original beautiful poetic quality of his writing is unfortunately lost in translation: "All the follwing years were filled with lots of work, living, experiencing, witnessing and searching, wandering and waiting. Many Metropolis offered me work and presented enigmas. Many Nekropolis was even bigger enigmas - Jujuy the old Aztec city on the slopes of Cordilleren-Chanig, the priest city of the buried alive in Himalaya - Tachanio, the underground kingdom of eternal fire at the foot of Kwen-Lun...Behind me was one and a half year of work in Peking... Behind me was nine months travel and residence in Tibet. Weeks of travel on waddling camels, on calm and sluggish oxen and on foot over stone and sand deserts... A month stay at the Dugpa monks monastery, embedded in a deep valley... In this monastery with documents and artifacts from epochs no European ever heard of. "

According to a second interview in Stockholms-Tidningen Rudolf von Linauer could enter Tibet because of help from his Chinese friends who were members of a secret society. He was allowed to visit a secret monastery unknown even to many Tibetans. Of these monks he says in the interview: "A usual opinion is that these monks must know very little of what is happening in Europe, but that is not the case. On the contrary they have detailed knowledge on what is happening and are in constant contact with a secret society in Scotland. Two of the white men who visited the inner of Tibet before me were Scottish."

Stockholms-Tidningen September 17, 1939

Whether it will be possible to find any more details on this mystery is an open question. There are a few more clues to follow up. In the literature of the esoteric tradition there are many references to a now forgotten knowledge of lifting heavy stones with the help of sound. A knowledge preserved by the custodians of the ancient wisdom, maybe one of the secret societies referred to by Rudolf von Linauer. Alice Bailey, amanuensis for the Tibetan writes in *Letters On Occult Meditation*: "The laws that govern the erection of large buildings and the handling of great weights will some day be understood in terms of sound. The cycle returns, and in the days to come will be seen the re-appearance of the faculty of the Lemurians and early Atlanteans to raise great masses, - this time on a higher turn of the spiral. Mental comprehension of the method will be developed.. They were raised through the ability of the early builders to create a vacuum through sound, and to utilise it for their own purposes." (p. 249-250)

Whatever the truth of these assertions we can still enjoy the mystery of the Rudolf von Linauer story and his artistic talents. I found many of his illustrations in the Swedish novel Misstänkt (Suspected), published in 1947.



skulle han minsann få klart för sig vem som dödde förhöret.

— Nå, där har vi hörn, avbröt jägmästaren hans tankegång.

Ett ögonblick senare hördes steg i trappan, och jägmästaren gick de inträdande till mötes.

— God afton, kronojägare!... God afton, Nielsen!... Det här är kronotäpel Andersen från staden — kronojägare Sörensen... Var så god, Nielsen, och sätt här vid bordet... Ja, vi kan lika gärna gå rakt på sak... Alla vet ju vad det gäller — jag antar, att herr Sörensen har förberett er, Nielsen. Vi har kallat er hit för att höra, om ni känner till något om det här tjuvskytteri. Enligt vissa ryktен, som har spritts på senare tiden, här ni ha satts i skogen anställd med en hörde, som man måste anta vara ett skjutet djur. Jag gör er genast uppmärksam på

Theodore Illion as esotericist

In three earlier blog entries I have presented the fascinating life and mystery surrounding Dr. Rudolf von Linauer who claimed to have witnessed Tibetan monks lifting giant blocks of stone using sound waves from various instruments. These blog entries gave the unexpected result that I was contacted by two of Dr. Linauer´s daughters, Monika in Florida and Kristina in Sweden. They had never met before and because of my blog there was a happy family reunion. I am very glad to have been the cause of this reunion and we all had a delightful rendezvous in Norrköping, Sweden in the summer of 2014.

Dr. Rudolf von Linauer

Dr. Rudolf von Linauer is not the only person claiming extraordinary experiences in Tibet in the 1930s. For many years I have been very intrigued by two books written by the German writer Theodore Illion (1898-1984): *In Secret Tibet* (1937, orig. *Rätselhaftes Tibet*, 1936) and *Darkness Over Tibet* (1937). Using the pseudonym Theodore Burang he also wrote several books and articles on Tibetan medicine. There is some debate whether Theodore Illion ever visited Tibet but according to old articles and interviews he was in the 1930s physically extremely well trained and fit for such an expedition. He was also obviously endowed with an iron will and determination to reach his goals. So on these accounts he could very well have succeeded in his endeavors to explore Tibet alone on foot.

In January 1933 he visited Sweden for training trips in hiking and was interviewed by the Swedish newspaper *Dagens Nyheter* November 3, 1933. According to the article Theodore Illion was born in Canada, raised in Japan, educated at Paris, New York, Berlin and Istanbul. He is a writer, journalist, hiker, philosopher and vegetarian. He is walking around five Swedish miles a day only living on black bread and milk. "For the past eight weeks I have hiked through Germany, studying Nazism, an interesting journey that ended close to the Danish border. I wished to see how a political refugee could get to Denmark." He is now in Stockholm where he will lecture at several places a.o. The *Theosophical Society*. Illion has some critical, philosophical remarks on todays society: "They invent technical means that grows over their heads instead of for one moment thinking of their own moral development." I have checked old issues of the Swedish Theosophical magazine *Teosofisk Tidskrift*, but there is no mention of any lecture by Illion.

Svart bröd, lycklig ost, 5 mil pr dag

Mr Illion fick en idé vid danska gränsen.

GANDHI EJ ENSAM.

Article in Dagens Nyheter November 3, 1933

There is very little information aviable on the life of Theodore Illion. A short article on Wikipedia and almost no useful references on the internet. In his book *Nazis of Tibet. A Twentieth Century Myth*, author Isrun Engelhardt mention that "It may be worth noting that Gestapo ordered Illion to furnich documentary evidence of his alleged visits to Tibet when he returned to Germany in 1941, since he was under suspicion of being a liar, who claimed he had visited Tibet although he had never been there". According to the Wikipedia article Illion was a member of the *Club of Rome*, never married and had no children.

A few more biographical details are presented in his books but it is somewhat surprising that there are so few data on his life as he lectured in several countries around Europe and was often interviewed extensively in large newspapers. In the preface to his first book *In Secret Tibet*, Illion gives a brief presentation of himself: "I travelled in Tibet neither as a Christian nor as a Buddhist. I did not look at things there merely with the eyes of the scientist or the philosopher. I tried to examine things in an absolutely unprejudiced way. I do not belong to any sect, party, or denomination." "...my interest in Tibet was centered around the reality of Tibetan mysteries and psychical phenomena." (p. 18). "Three articles were published about my expedition, The Sunday Express mentioning the fact that I was looking for companions to accompany me to Central Asia." (p. 26). Illion also mention an interview that was published in a "large Stockholm paper in 1935", but gives nu further information.

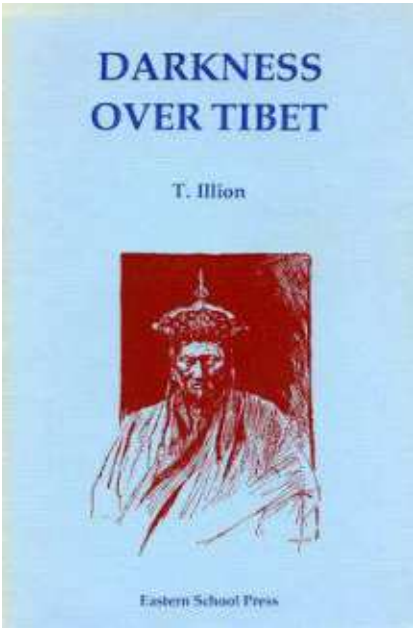
Theodore Illion

As with Dr. Rudolf von Linauer there are no definite data to confirm that Theodore Illion ever visited Tibet in the 1930s. There have been some speculation that he relied on the information in the books by Alexandra David-Neel, published in the 1920s, and simply used the tavelogue about Tibet as a way to present his philosophy. Whatever the truth the books by Theodore Illion are a treasure trove of wisdom. Anyone thoroughly acquainted with the esoteric tradition will here find a kindred soul. I do find it amazing that Illion at his young age could have such extraordinary deep insights into esoteric philosophy, coupled with a critical mind

and wonderful humour: "I am a non-smoker. I only smoke in the company of people who consider non-smoking a virtue".

"In Secret Tibet" is the story of Theodore Illion´s travel in disguise in Tibet, meeting hermits, lamas and the somewhat more mysterious few "wise men", very different from the often primitive and superstitious hermits. He encounters and is able to study many types of psychic phenomena, some apparently genuine but often produced by "the grossest type of fraud." Illion gives many practical examples and is very aware of the negative power of organized orthodox religion in the world: "Organized Buddhism, as it stands today, is a formidable machinery for exercising power by exploiting fear and credulity, especially "Buddhism" as it is in Tibet and Nepal...The Tibetans on the whole like to be told what to do. This prevents unnecessary thinking. The lamas greatly profit by this attitude." (p. 116). This reminds me of a quote from the classic *The Mahatma Letters to A.P. Sinnett* where the adept K.H. comments on the problem of religion in world history: "...the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind." (Letter no. 10, 1882). The truth of this statement must be obvious to anyone following todays news.

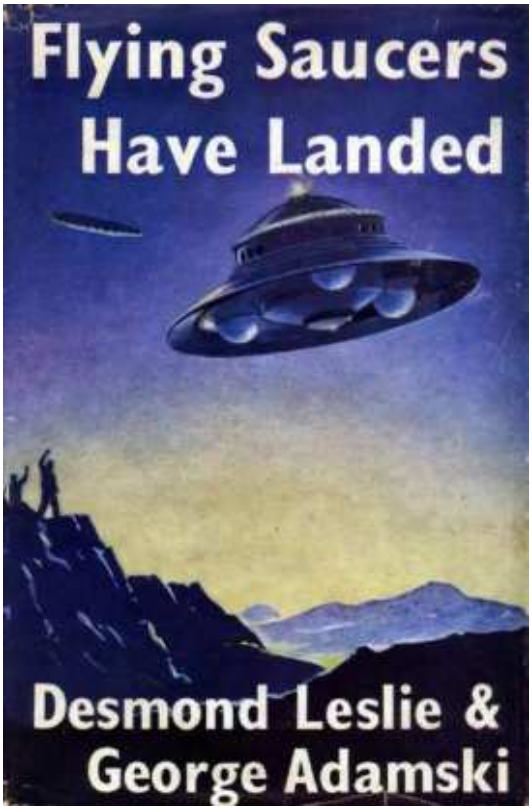
Theodore Illion´s sequel *Darkness over Tibet* is a real adventure story and have by many readers been regarded as too fantastic and pure fiction. Illion is led to a secret underground community and is allowed an interview with the spritiual leader of the community who he soon realize is a very evil man and black magician. After having fled from this group, indulging in cannibalism, Illion gives an interesting comment on the two different philosophic or spritual schools he have encountered: "In this world of matter, which is really the battleground for a formidable struggle of two different spiritualities, the few wise men of Tibet who are great and dynamic personalities intensely personal and yet acting impersonally, represent a kind of bodyguard of the Creator which holds in check the other camp of methodically working "annihilators" and "soul-snatchers". " (p. 191). This, of course, is esotericism and a very good description of the planetary guardians or Higher Intelligence Agency (HIA).



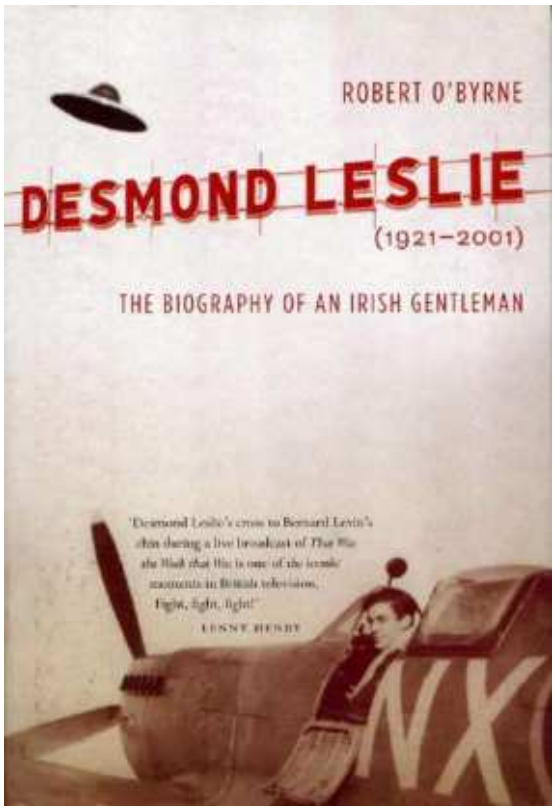
I highly recommend these two books by Theodore Illion to anyone with an interest in the Esoteric Tradition. As the author told of lecturing for the Swedish Theosophical Society it is obvious that The Ancient Wisdom was his inspiration and he appears to have been an accomplished esotericist both in theory and practise. There is also deep psychological insights and a gentle humanism in his writings. He is very well aware of the human condition on this interplanetary Alcatraz: "Humaneness is the thing badly needed in this world, which dies from lack of love. We need people who are humane, really and spontaneously humane, in the little things of their daily lives. We have enough idealists who have occasional fits of idealism and tread the worm on the ground while they are looking for the stars". (In Secret Tibet, p. 128).

Desmond Leslie as esotericist

In the history of the UFO movement Desmond Leslie (1921-2001) has a prominent role and it was his writings and theories that to a large extent influenced much of the 1950s and 60s ufology. The book he co-authored with the controversial contactee George Adamski, *Flying Saucers Have Landed* (1953) became a bestseller and was translated into more than thirty languages. Global sales reached around one million. When a revised and very much enlarged edition was published by Neville Spearman in 1970, *Flying Saucer Review* editor Charles Bowen named it The Book That Was Dynamite.



Much has been written by and about Desmond Leslie but it was not until 2010 that a biography appeared. *Desmond Leslie. The Biography of an Irish Gentleman* by journalist and art historian Robert O´Byrne. It is a traditional biography presenting Leslie´s family history, marriages, career as musician and the rather complicated and stresssful life he lived beginning in 1963 when he, in spite of financial and personal problems, in the end succeeded in preserving and developing his family estate, Castle Leslie, in Glaslough, Ireland. But to me the biography is something of disappointment. It is obvious that the author has very little knowledge of, nor sympathy for, either ufology or the esoteric tradition, which are referred to as "eccentric" and "quasi-religious" subjects. It this respect the book becomes a flatland biography never reaching the "soul" of Desmond Leslie. We still have to wait for an scholarly ufologist or esotericist to write a biography that will give the final word on Desmond Leslie and his fascinating life.



In his book *The Fifties Spiritual Marketplace* (1997) religious scholar Robert Ellwood refers to Desmond Leslie as a "British esotericist". This is to a large extent a correct description. *Flying Saucers Have Landed* was the first major UFO book that connected "flying saucers" to Blavatsky´s vimanas and the esoteric tradition. There are many references and quotes from the classic works of Alice Bailey, Trevor Barker, Annie Besant, H.P. Blavatsky, Geoffrey Hodson, C.W. Leadbeater, A.E. Powell, W. Scott Elliot, A.P. Sinnett a.o.

The biography by O´Byrne gives scant information on how Desmond Leslie came to realize there was a connection between the esoteric tradition and UFOs. In 1951 Leslie visited an unnamed friend and found a copy of *The Story of Atlantis* (1896) by W. Scott Elliot. In this book he was fascinated by a reference to the vimanas of Atlantis who were described as made of a metal of extreme lightness and strength. These craft shone in the dark as if coated with luminous paint. "It was an intriguing book , and while reading it I sensed something familiar. Certain characteristics were described there which tallied almost identically with the United States Army´s flying saucer reports of today. I began to think - and wonder. ". What perhaps Desmond Leslie didn´t realize at the time was that *The Story of Atlantis* was a joint effort by W. Scott Elliot and theosophist Charles Leadbeater.

Desmond Leslie

This discovery entered a period of intense research by Leslie to find references to aircraft in ancient manuscripts. He spent many hours at the British Museum studying the hindu epics Ramayana and Mahaharata where he found many refences to aerial vehicles. He read the classics in Theosophy and Alice Bailey and eventually started corresponding with Meade Layne, founder of *Borderland Sciences Research Associates* (BSRA) in 1945. From Meady Layne he was informed of George Adamski´s meeting with a pilot from a flying saucer. Desmond Leslie wrote to Adamski, was offered his photos free of charge and the rest in history. *Flying Saucers Have Landed* was published by T. Werner Laurie, London in September 1953.

In June 1954 Desmond Leslie headed off to California to meet George Adamski. Leslie had intended to stay for a month but stayed on for nearly three month. He was 33 at the time and Adamski 63 but they got along very well together and for Leslie the visit was a joyful and a success in all ways except one. He had hoped to be allowed a trip in one of the scout ships photographed by Adamski but this never happened and he complained rather bitterly at the time. Many years later Adamski explained why Leslie was not allowed on board to his co-worker Lou Zinsstag: "You know they once planned to take aboard a young friend of mine whom I very much wanted to be favoured. But they tested this man in secrecy and found out that he was still too young... to keep a secret." In his *Commentary on George Adamski*, published in the revised and enlarged edition of *Flying Saucers Have Landed* (1970) Leslie found this a wise decision. Noticing how publicity and illusions of grandeur have ruined the lives of several alleged contactees he concludes: "Vanity lurks skin deep in most of us. The eager crowds, the silly adulators, the hungry sheep seeking some new stimulus, the temptation

to be "The great I Am" - I might well have become the worst of the lot." During his stay with Adamski, Leslie did observe a small golden disk not more than fifty feet away.

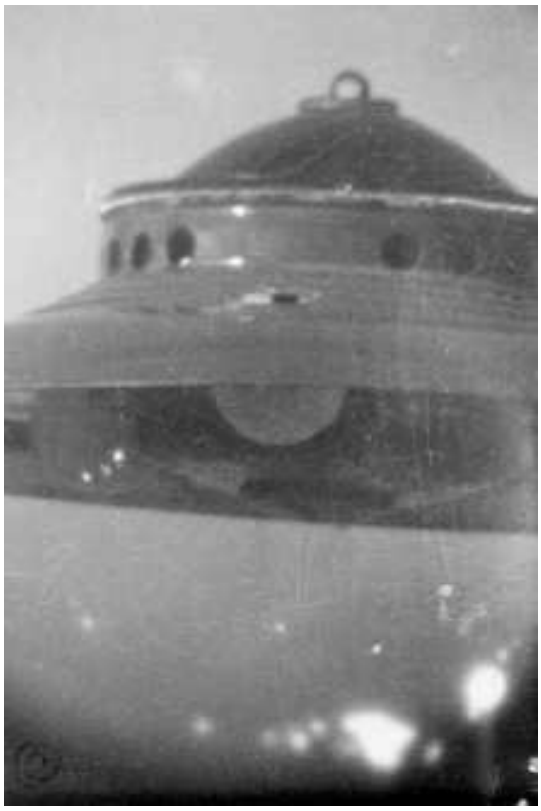
Desmond Leslie with George Adamski in 1954

During the 1950s Desmond Leslie was intensively involved with the UFO movement. He lectured all over the world and was interviewed on many radio and TV programs. But he also continued his study of the esoteric tradition and paranormal phenomena like materializations visiting various spiritualist mediums who could produce what is named ectoplasm. Leslie claimed to have witnessed at least forty complete materializations in the presence of many witnesses. In an appendix to the Leslie biography Herbie Brennan relates an interesting experience. Desmond had participated in a seance with the famous materialization medium Alexander (Alec) Harris. The "spirits" walked into the room were they would talk with the sitters. Leslie was convinced this was some sort of fraud with accomplices dressed up and decided to expose the fraud: "Desmond leaped from his seat and grabbed one by the arm. "I was never so surprised in my life. The creature simply dissolved under my hand and disappeared.""

One of the reasons critical ufologists regarded George Adamski and other 1950s contactees as frauds was their assertion that the visitors come from planets in our solar system, especially Venus. But although Adamski himself and the present Adamski movement still claim that Venus is inhabited by physical beings like ourself, Desmond Leslie never really accepted this assertion and argued heavily with Adamski on this issue. He tried to explain his view in *Commentary on George Adamski* in the new edition of *Flying Saucers Have Landed*, where he presented the esoteric explanation that Venus is inhabited but not in our visible part of the multiverse.

The esoteric explanation to Adamski´s venusians was presented already in 1952 by *Borderland Sciences Research Association*. This information was given clairaudiently to the remakable medium Mark Probert commenting on the contact November 20th 1952: "The

story is in the main true. The Disc did land and Mr. Adamski did carry on a conversation with the operator of said ship. But brother Adamski was so excited he does not remember clearly all that was said. This particular ship was from the planet Venus. We would like to remind you however, that the intense heat on that body, due to its proximity to the sun and an atmosphere heavy with carbon dioxide, make it highly unlikely or impossible that beings with the same organic structure as earth-man could abide on its surface. The Venus beings live in the ether of this planet." (*Journal of Borderland Research*, Jan-Feb. 1972, p. 20)



"Venusian" scout ship photographed by George Adamski, December 13, 1952

From the many references and quotes from various esoteric authors in *Flying Saucers Have Landed* and many subsequent articles it it obvious that Desmond Leslie was very well versed regarding the esoteric tradition. This made him realize there was a great similarity between the worldview of the "space people" and esotericism. In a letter to George Adamski co-worker Carol Honey October 14, 1962 he wrote: "The teachings of the "brothers" are acceptable because they tally (agree) with the teachings of that band of initiates and sages who through all history preserved the Divine Law and released to the world in every age as much as they considered advisable to the relatively simple "children" they tried to help."

With his deep commitment to the more intellectual or academic esotericism it comes as quite a surprise that Desmond Leslie around 1960 began studying the teachings of the spiritualist group the *White Eagle Lodge*, founded by Grace and Ivan Cook in 1936. A traditional spiritualist group very much engaged in healing and teachings which are more mysticism than esotericism. One of the reasons may have been that Grace Cook, according to Leslie, already

in the 1930s had predicted the coming of the space people. In an article, *The Rise and Fall of UFO Societies*, for the magazine *Awareness*, published by Contact U.K., Spring 1968, Desmond Leslie writes: "Thirty years ago they first received information as to the impending coming of the Space People. the have never swserved from the light, nor from the guidance given them." If Desmond Leslie had carefully studied the works of Alice Bailey he would have found the same information presented in a somewhat different form.

So can we like religious scholar Robert Ellwood define Desmond Leslie as an esotericist, in spite of his endorsement of the *White Eagle Lodge* teachings? I would answer in the affirmative. *White Eagle Lodge* functioned like Leslie´s "church" as he left the Catholic Church, but his worldview was clearly esoteric. This becomes obvious in his position statement in *The Encyclopedia of UFOs* (1980), edited by Ronald D. Story: "The UFO problem is vastly more complex than I first thought it was. Many are undoubtedly interplanetary probes from other systems... some of the odder sightings are not of spacecraft but of psychic and spiritual phenomena." He then refers to the theosophist Geoffrey Hodson, postulating that some UFOs could be devas or elementals.

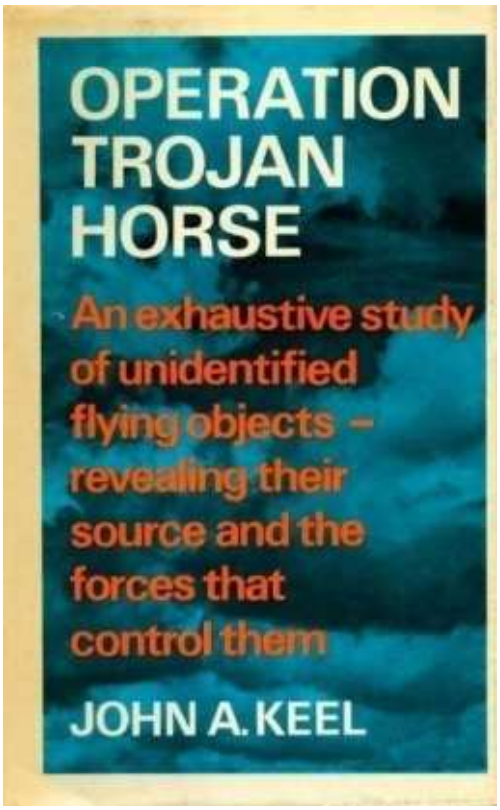
Desmond Leslie was a pioneer in the controversial and fascinating underground world of ufology. I admire his searching spirit and his wonderful humour. Some years before his death in 2001 a guidebook to Ireland had described his family as "mildly eccentric". Leslie wrote to the publishers explaining that the Leslies were in fact "very eccentric".

Riley Crabb, UFOs and Theosophy

Between 1979-1985 I corresponded with Riley Crabb, director of Borderland Sciences Research Foundation (BSRF) and editor of *The Journal of Borderland Research* 1959-1985. Riley became sort of a mentor in my research and study of UFOs, paranormal phenomena, Theosophy and the many offshoots of the esoteric tradition. We didn´t always agree but I valued his extensive knowledge and experience in many borderland areas and he sometimes printed my articles in his always interesting and controversial journal. I was very surprised when I learned that in 1986 there were only 450 subscribers worldwide to the BSRF journal. At that time we hade around 3000 subscribers to UFO-Aktuellt, published by UFO-Sweden.

Riley Crabb 1913-1994

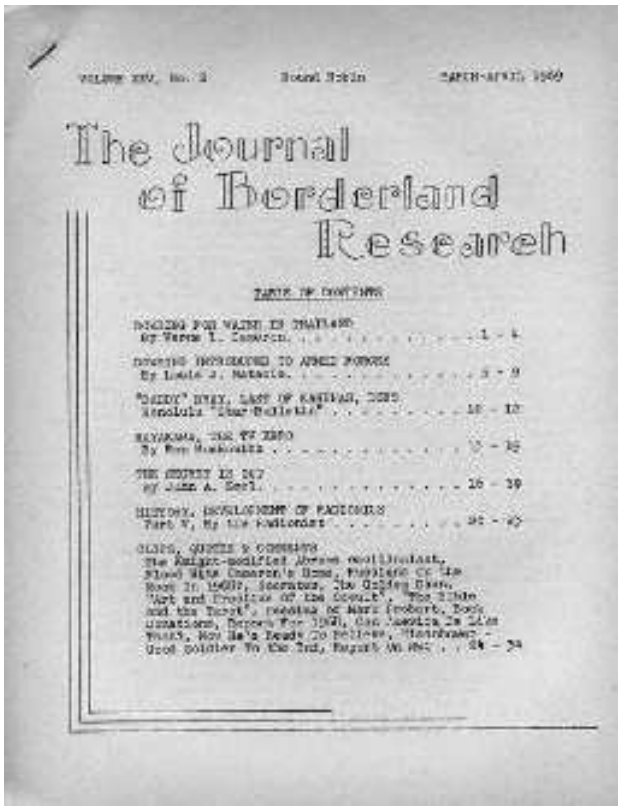
There was one domain where Riley and I definitely clashed in opinions, the writings and theories of John Keel and Jacques Vallee. As a young ufologist in the 1970s I was deeply inspired by Keel and Vallee and could never really understand why Riley Crabb didn´t appreciate the merits of these authors and constantly criticized their writings in the BSRF journal. In a letter to me March 23, 1980 he writes: "John Keel has been discussed at length in the Journal in the past. He is a wilderness crying for a voice, and I´ve told him so. His writings, like those of Jacques Vallee, leave one hopeless. Their general conclusion is that the Flying Saucer phenomenon is beyond understanding; it´s the creation of malevolent forces here on the earth; there´s nothing we can do about it... There is no inspirational lift from Keel and Vallee, and there can´t be because the two men aren´t even metaphysical kindergartners, they are metaphysical illiterates."


OPERATION
TROJAN
HORSE
An exhaustive study of unidentified flying objects – revealing their source and the forces that control them
JOHN A. KEEL

This in my view was a very onesided view of the groundbreaking research and writings of Keel and Vallee. How come that an esotericist like Riley Crabb couldn´t see that these authors

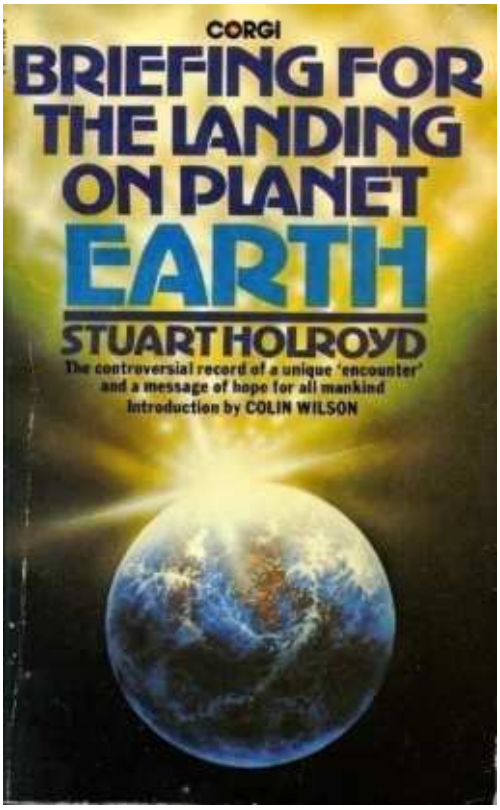
expanded our horizon and looked beyond the materialist/reductionist interpretation of the UFO phenomenon? True, non of them were esotericists in the Theosophical tradition but at least Vallee was well versed in Hermeticism and other esoteric traditions. Neither was Keel the metaphysical illiterate portrayed by Crabb, something I mentioned in a recent blog. We never resolved this issue and after much discussion Riley Crabb gave up and wrote in a undated letter 1981: "But if you find comfort and inspiration in the writings and conclusions of these two men, by all means stay with them."

Riley Crabb became interested in borderland sciences when in 1934 he discovered the large library in the Theosophical Society in Minneapolis. Together with his wife Judy he lived thirteen years in Hawaii and was for three years president of the Honolulu Lodge of the Theosophical Society. During his stay in Hawaii he also studied pagan magic at first hand from native kahunas. Mr. and Mrs. Crabb moved to California in 1957 where Riley worked as a visual information specialist for the U.S. Navy´s Pacific Missile Range, Pt. Mugu, California. Having been a member of Meade Layne´s BSRA since 1951 he decided in 1959 to give up his job and took over as director of BSRA, later Borderland Sciences Research Foundation (BSRF). A position he held until 1985.


The Journal of Borderland Research

I´ve always admired his ambition and motto presented in the first editorial July-August 1959 under the headline, About the New Editor: "Since coming to the mainland my lectures have been concerned with the problem of relating Flying Saucer data, and phenomena, to the teachings of the Mystery Schools. I believe you´ll agree this is no easy task. If I have one goal in life it is un uncompromising search for Truth, whatever that might be, and wherever it may lead."

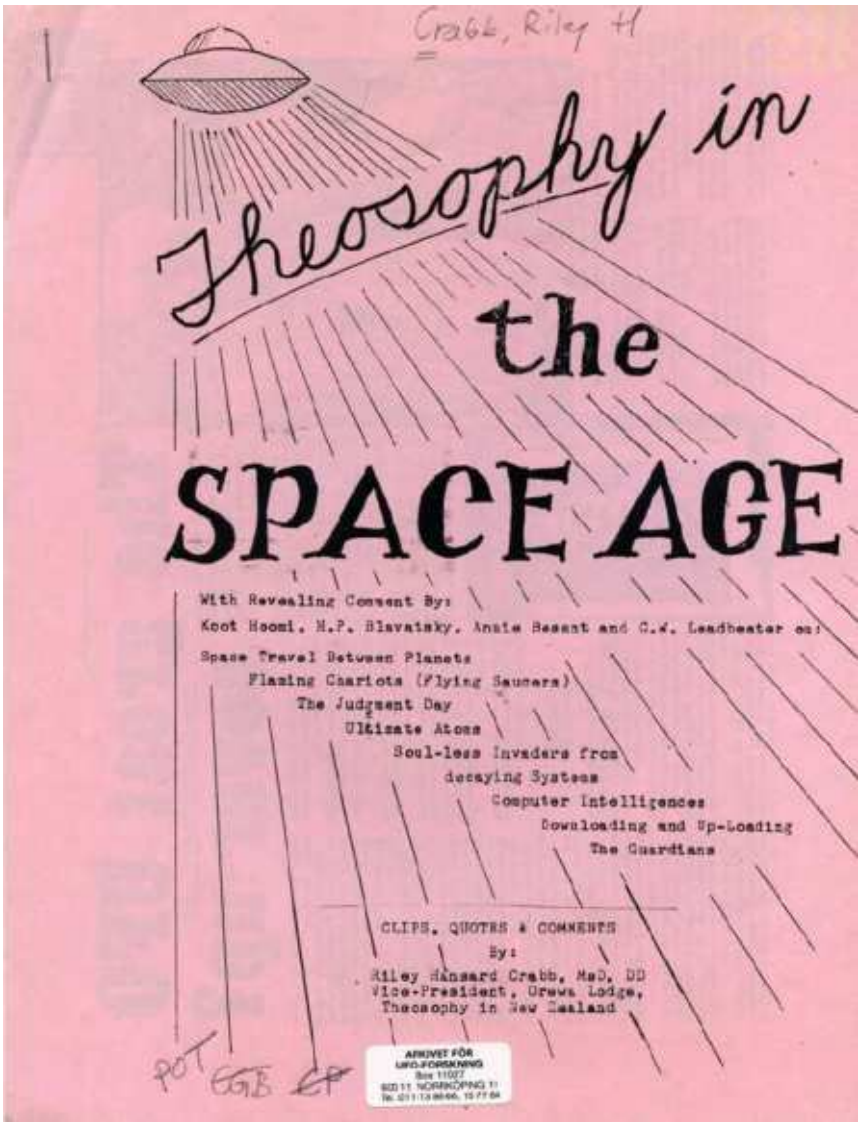
The Journal of Borderland Research is a treasure trove of unusual data and theories. Riley Crabb always presented interesting and challenging views on many subjects. Maybe he was a little too naive or open minded when accepting channeled information from various sources but he still printed (may-June 1981) my very critical review of *Briefing For the Landing on Planet Earth*, by Stuart Holroyd. More and more I have come to appreciate his political leftwing comments in the journal. Comments he often received harsh criticism for. But he was very well aware of the dangers from the ever growing Corporatocracy and would have loved *Confessions of an Economic Hit Man* by John Perkins. A book that should be studied by all people interested in world politics and economic history.


CORGI
BRIEFING FOR THE LANDING ON PLANET EARTH
STUART HOLROYD
The controversial record of a unique 'encounter' and a message of hope for all mankind
Introduction by COLIN WILSON

For many years Riley Crabb tried to awaken leading theosophists to the importance of the UFO phenomenon, without much success. Looking back on these efforts in a letter to *Flying Saucer Review* editor Gordon Creighton on August 5, 1990 he wrote: "It is now obvious to me that one of my major reasons for being here in New Zealand is to try to awaken the leaders of the Theosophical Lodges to the realities of other inhabited planets and of advanced beings from them, quoting their own earliest literature... when I quoted the early literature on space travel to Joy Mills, one of the leading American Theosophists at Krotona, Ojai, California, she replied that the references were "allegorical", hah!! She also quoted Jung on UFOs in his book, that the space craft were images in the race mind".

Riley´s wife Judy died on July 12, 1985. It is heartbreaking to read his last letter to me April 6, 1985 where he gives a very realistic picture of all the daily practical problem he is confronted with while nursing his dying wife. But life soon changed to the better. Riley Crabb

moved to New Zealand after his wife´s death where he found a new love and married Phyllis Hall. They continued theosophical and borderland work together and he also published some booklets from NZ, like *Theosophy on the Space Age*. He died in 1994.

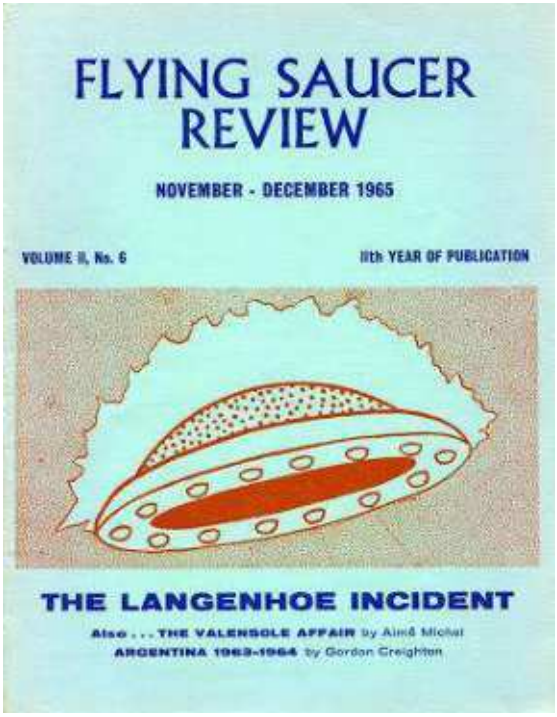


Gordon Creighton and the FSR archives

This Christmas holiday I spent two days unpacking the extensive *Flying Saucer Review* archive graciously donated to AFU by Edwin Joyce. The collection now occupy 35 shelves in one of our premises. We are very grateful and happy to have been chosen as the custodians of this exceedingly valuable collection. Unfortunately the material is rather disorganized. Many boxes contained a chaotic combination of clippings, correspondence, articles and UFO reports. Sorting this out will not be easy as Gordon Creighton often put together various items with eight or ten small staples which now have become rusty and difficult to remove. But the collection is a historical treasure trove of data. Clas Svahn has, as usual, been the principal negotiator with Edwin Joyce regarding this donation. It has taken more than ten years to convince Edwin that AFU is the best option for preserving the FSR archive. Clas regard these discussions as one of his foremost achievements in his persistent efforts to save valuable international collections. I agree.

Part of the FSR archive at AFU

From what I have been able to estimate, doing a basic survey, the oldest material is from the 1960s. The first generation FSR archives are lost forever due to the wifes of editors Waveney Girvan and Charles Bowen. At a meeting with Jacques Vallee in 1970 Charles Bowen lamented the situation: ""At the death of Waveney Girvan, our first editor," he said tearfully, "there was nothing left of the *Flying Saucer Review*. The archives, the files, even the collection had disappeared. Girvan´s wife disposed of them. She hated the whole subject... Just like my wife."" (Jacques Vallee, *Forbidden Science*, Vol II, p. 22). A good reminder to all ufologists and forteans out there, whether male or female, to brief your prospective partner of your strange, outsider interests, before falling in love :-)

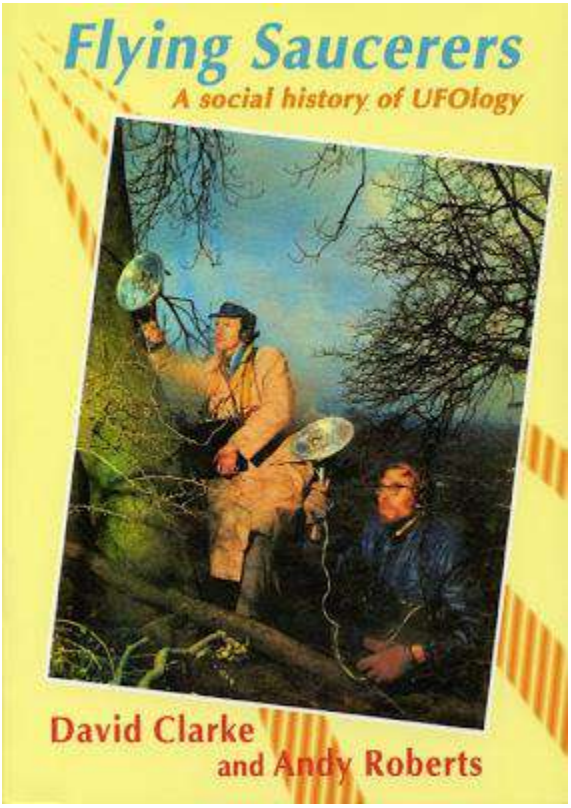

FLYING SAUCER REVIEW
NOVEMBER - DECEMBER 1965
VOLUME II, No. 6
11th YEAR OF PUBLICATION
THE LANGENHOE INCIDENT
Also . . . THE VALENSOLE AFFAIR by Aimé Michel
ARGENTINA 1963-1964 by Gordon Creighton

In a letter to Timothy Good August 8, 1985, Gordon Creighton commented on the sad history of the FSR archives: "... there are no FSR archives for 1957- anyway. I have never seen any or been able to trace any. Nor do there seem to be any for the period before I took over from Bowen, for none has come to me! I think it is an astounding state of affairs, worthy of much comment. In Bowen´s case I am sure it is due to his wife´s deep hostility to the subject and the need for a tidy house. When Waveney Girvan died, I made a dash there to rescue what I could of the archives - but got virtually nothing. The wife, deeply hostile to the subject, had probably burnt it all."

Gordon Creighton (1908-2003), was the editor of *Flying Saucer Review* from 1982. Between 1964 and 1982 Charles Bowen and Gordon Creighton cooperated in making FSR one of the most successful UFO magazines in history, attracting the best minds in the field. Bowen and Creighton were heavily influenced by the new ufology of John Keel and Jacques Vallee in the 1970s. But unfortunately this influence resulted in a more and more paranoid and religiously orthodox interpretation of the phenomenon. This became very evident when Gordon Creighton assumed editorship in 1982. In dark apocalytic visions he constatly warned readers of the demonic influence coming from the UFO entities. In spite of this new ideological trend many of the old ufologists and correspondents kept supporting FSR.

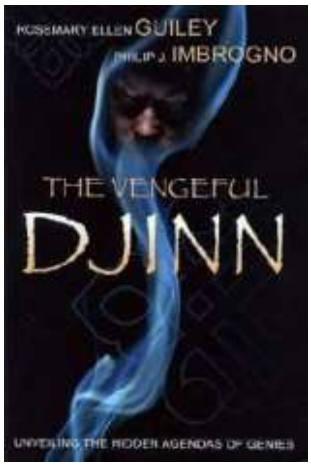
Gordon Creighton

UFOs as demons was of course not a new idea. It had been propagated by fundamentalist Christians since the 1950s. It also influenced leading British ufologists in BUFORA. As told by David Clarke and Andy Roberts in the excellent *Flying Saucerers. A social history of UFOlogy*, Graham Knewstub and Roger Stanway resigned from BUFORA as they had become convinced that UFOs had Satanic origins. Field investigator Randall Jones Pugh built a bonfire in his garden and burned all his UFO and occult books. In an interview he claimed that "smoke billowed up in the form of a human being, and two hands began to reach out. He was scared out of his wits." (Clarke & Roberts, pp. 134-135).



In his FSR editorial, vol. 28, no.6, published in August 1983 Gordon Creighton made this confession: "To conclude on a more personal note, it might at this point be right to add that the present Editor has known since June 1957 what the UFO entities are, but has been at some pains not to let this fact colour his contributions." But in the next issue of FSR, vol. 29, no. 1, he let the cat (demons) out of the bag with his article *A brief account of the true nature of the UFO entities*. From this article it becomes evident that Gordon Creighton derived much of his basic ideas on UFOs from Rudolf Steiner, founder of the Anthroposophical movement. According to anthroposophists UFOs are manifestations of the demonic Ahriman. The other enemy of mankind is called Lucifer. This was probably what Creighton "discovered" in 1957 as ideas from Anthroposophy coloured many of the articles in earlier FSR issues. Not surprisingly as between 1965-1974 Dan Lloyd was Assistant Editor of FSR. Dan Lloyd and his wife Eileen were leading anthroposophists in Britain.

In an article, *Let´s take off our blinkers*, in FSR, vol. 15, no. 1, Jan-Feb. 1969 Dan Lloyd writes: "What, then, it may well be asked, are the physical manifestations of UFOs, that are so widely reported?... In order to answer this question, it should be known that there are on this earth other spiritual beings whose intention it is to prevent mankind following its true evolution... These beings, also known as the "lying spirits", are in the service of the cosmic being who has been known since ancient Persian times as Ahriman. In the Bible he is known as Satan." Ideas like these are now very popular in ufology and there are more and more books on UFOs as Djinns or demons. What a pity that old Gordon didn´t instead consider the more balanced interpretations of various phenomena presented by classic esotericists like Helena P. Blavatsky and Alice Bailey. But of course the iconclast Blavatsky called her journal Lucifer, not approved of by Christian mystic Rudolf Steiner.

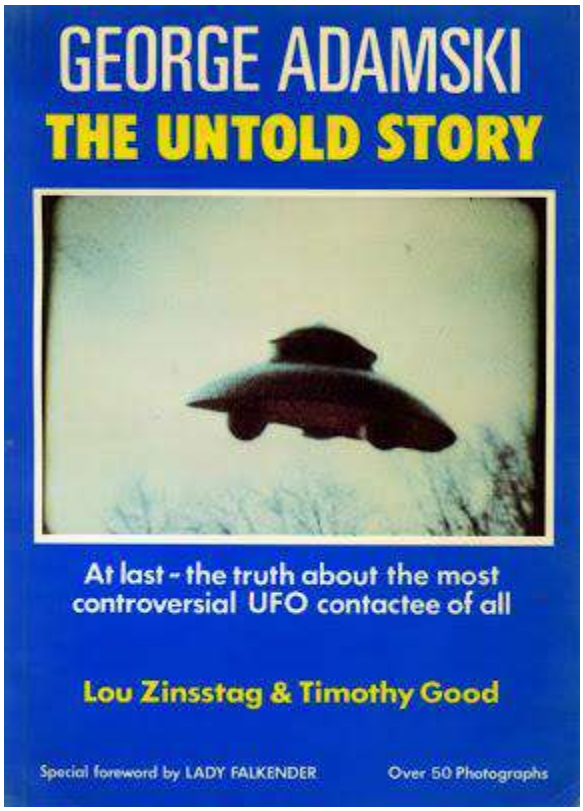


Speak of the Devil and he will appear, is an old phrase. If Gordon Creighton had taken this adage to his heart his editorials and articles would probably not have been so paranoid, looking for demons everywhere. This reminds me of a passage in the classic *A Dictionary of Angels, Including the Fallen Angels*, (1967) by Gustav Davidson. He spent years collecting data for his dictionary, corresponding with scholars and theologians. As angels and devils was constantly on his mind for years he made an interesting discovery: "we create what we believe". This became very evident in many ways to Gustav Davidson. He writes in the introduction: "I remember one occasion - it was winter and getting dark - returning home from a neighboring farm, I had cut across an unfamiliar field. Suddenly a nightmarish shape loomed up in front of me, barring my progress. After a paralyzing moment I managed to fight my way past the phantom. The next morning I could not be sure... whether I had encountered a ghost, an angel, a demon, or God... At this stage of the quest I was literally bedeviled by angels. The stalked and leaguered me, by night and day. I could not tell the evil from the good, demons from daevas, satans from seraphim... I moved, indeed, in the twilight zone of tall presences... I felt somewhat like Dante, in the opening canto of *The Divine Comedy*."

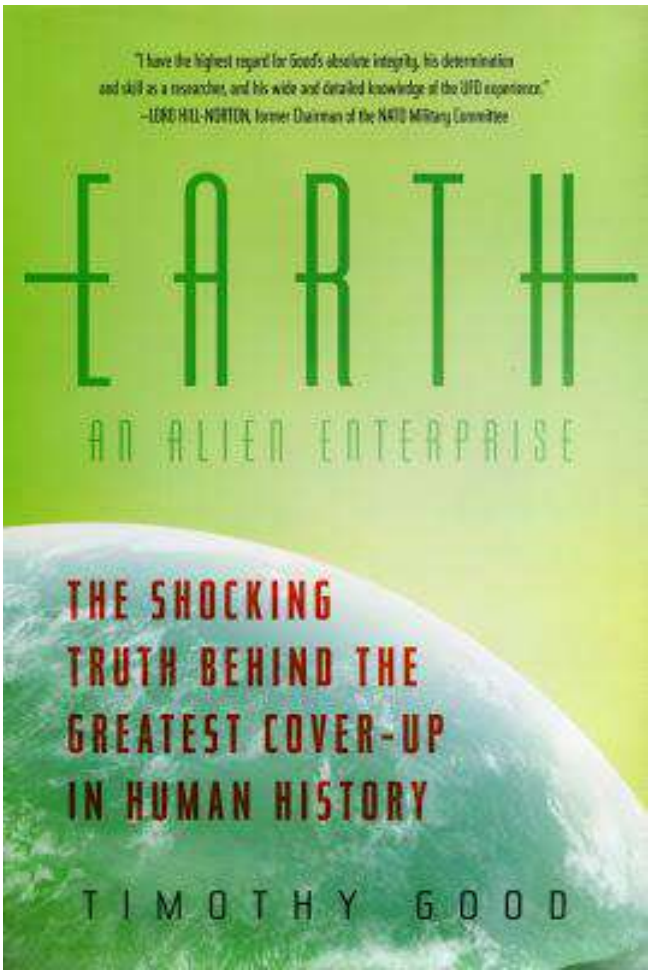
Gordon Creighton was a fascinating ufologist, erudite linguist and in several ways a remarkable man. His correspondence with people from all over the world is now preserved at AFU. This important collection will be of interest to scholars, historians, ufologists and forteans for years to come. But it will take us at AFU many months of work before his archive is in order.

Earth - An Alien Enterprise
One of the failures of the scientifically oriented ufologists of the 1950s and 60s was neglecting to thoroughly investigate and document the first generation contactees and their experiences: George Adamski, Daniel Fry, Orfeo Angelucci, George Van Tassel, Howard Menger a.o. By dismissing them as charlatans and mystics lots of interesting data was lost. Open minded contactee research was not regarded as scientifically respectable by organizations like APRO and NICAP. This ideological trend began to change in the 1970s with the books and theories of Jacques Vallee and John Keel. Based on years of field investigation they concluded that the contactee enigma was far more complicated and intriguing than a simple black and white issue.

In spite of the research of Keel and Vallee there were no serious efforts to take a second look at the classic contactees. The first ufologists to accept the challenge was Timothy Good who in 1984, together with Lou Zinsstag, published *George Adamski - the Untold Story*. This book presented lots of new data and reopened the Adamski case. Since then Timothy Good has continued his investigations of contactee cases, resulting in bestsellers like *Alien Base* (1998).

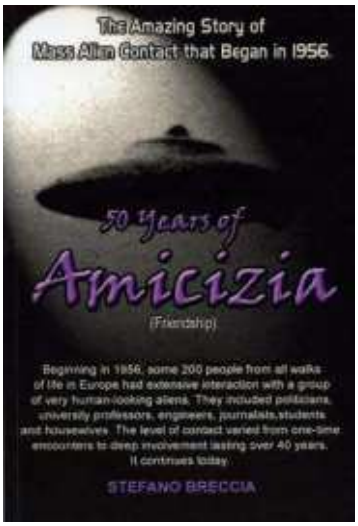

GEORGE ADAMSKI
THE UNTOLD STORY
At last - the truth about the most controversial UFO contactee of all
Lou Zinsstag & Timothy Good
Special foreword by LADY FALKENDER
Over 50 Photographs

Earth - An Alien Enterprise is the recently published book by Timothy Good, a massive tome of 466 pages. In part this is a sequel to *Alien Base* with documentation of contactee cases combined with several chapters detailing the claims of various whistle blowers including some inside sources from the intelligence community. Chapter eleven, the Overlords, is a summary of the Richard Höglund case which I have documented in my book *Främlingar på vår jord. Ufokontakter i Sverige* (Aliens On Earth. UFO Contacts in Sweden).

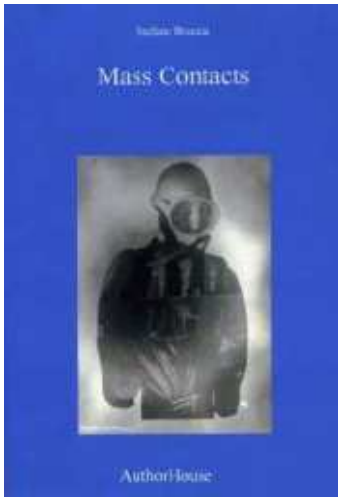

"I have the highest regard for Good's absolute integrity, his determination
and skill as a researcher, and his wide and detailed knowledge of the UFO experience."
–LORD HILL-NORTON, former Chairman of the NATO Military Committee
EARTH
AN ALIEN ENTERPRISE
THE SHOCKING
TRUTH BEHIND THE
GREATEST COVER-UP
IN HUMAN HISTORY
TIMOTHY GOOD

Many of the contactee cases mentioned have been published before but Timothy Good add much new interesting information, often from personal interviews and correspondence. One such example is the Leo Dworshak case. Timothy visited Leo and his wife in their home in Montana in 2004. Somewhat more problematic are the chapters documenting the many rumours and stories relating interaction and liason between military officials, politicians (Kennedy and Eisenhower) and presumed space people. In these cases we usually have no possibility of checking sources. All we can say is - interesting if true. Here I would advocate a more critical attitude. Secret intelligence sources are notoriously unreliable. Much of this data could simply be desinformation and cover stories for various black projects.

One chapter is devoted to the exceedingly complicated and controversial Amicizia case from Italy. "The most extraordinary case I have ever investigated". But Timothy Good also admits that it is "outrageous, farcical, and ludicrous". His book is dedicated "For Professor Stefano Breccia (1945-2012)", whom he interviewed on several occasions in Breccia´s home in Italy. Stefano Breccia is the author of *Mass Contacts* (2009) and *50 Years of Amicizia (Friendship)*, edited by ufologist Warren P. Aston (2013).


The Amazing Story of
Mass Alien Contact that Began in 1956
50 Years of
Amicizia
(Friendship)
Beginning in 1956, some 200 people from all walks of life in Europe had extensive interaction with a group of very human-looking aliens. They included politicians, university professors, engineers, journalists,students and housewives. The level of contact varied from one-time encounters to deep involvement lasting over 40 years. It continues today.
STEFANO BRECCIA

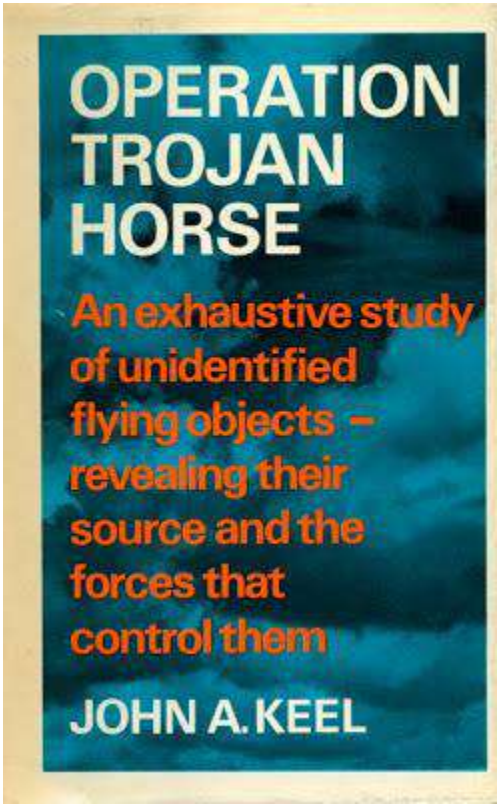
As I have explained to Timothy Good in our correspondence this is a case of which I am rather doubtful. According to Edoardo Russo in Italy his group CISU has thoroughly investigated the Amicizia story and are very adamant that this is a complicated hoax involving many people in Italy, "a dark page of Italian ufology". Unfortunately they have not published the extensive CISU documentation, which I hope they will do in the near future. As we have two totally opposite views on this case it is difficult for an outsider to form any clear opinion. But I am inclined to favour the hoax theory. The book *Mass Contacts* by Stefano Breccia is a strangely incoherent volume filled with absurd claims. It does not display the mind of a scholar and professor. And if the alien visitors described by Breccia really exist they are not the kind of people I would buy a used car from. According to Breccia they sometimes give false information and the result of their activities have been that "too many people went mad, and too many have ruined their lives."



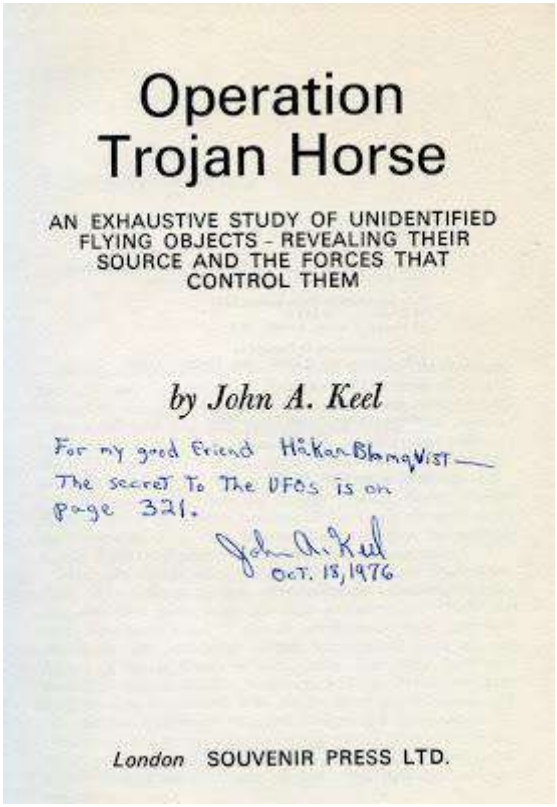
Earth - An Alien Enterprise is difficult to review as there are such a large amount of data, intriguing cases and controversial claims of different quality and credibility. But it certainly is a cliffhanger with lots of suggestions and ideas for the serious ufologist to follow up. I agree with Timothy Good in his assertion that we are not alone on this planet. There are others here, whoever they are. And if this little planet of ours is an alien enterprise, involved in a conflict of control between good and evil, let´s just hope the good guys work a little bit harder.

From phenomena to philosophy
Most serious field investigators who have spent years documenting UFO, Fortean and paranormal phenomena sooner or later come to a point where they start asking themselves the basic question: what are the implications of all these phenomena? There are of course ufologists and Forteans who gather cases like stamp collectors, without bothering about paradigm issues or the scientific and philosophical challenges implied by the phenomena. But for investigators with a scholarly or intellectual approach the various phenomena are usually the starting point of a life long search for the deeper existential questions.

This was the experience of journalist John A. Keel after his years of investigations of UFOs and paranormal phenomena in the Ohio Valley in the 1960s. In his seminal *Operation Trojan Horse* (1970) he writes: " Previous to all this I was a typical hard-boiled skeptic. I sneered at the occult. I had once published a book, Jadoo, which denigrated the mystical legends of the Orient. I tried to adopt a very scientific approach to ufology, and this meant that I scoffed at the many contactee reports. But as my experiences mounted and investigations broadened, I rapidly changed my views". Towards the end of his book he concludes: "I have dealt with thousands of honest, sincere witnesses by mail, phone, and in person. My skepticism has melted away, and I have turned from science to philosophy in my search for the elusive truth".

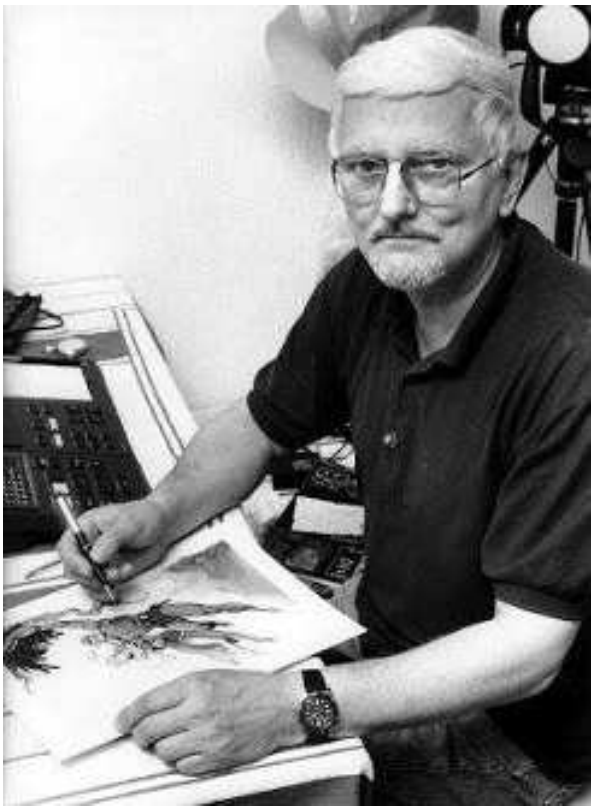

OPERATION
TROJAN
HORSE
An exhaustive study of unidentified flying objects – revealing their source and the forces that control them
JOHN A. KEEL

What I find impressive with Keel is his iconoclastic, non-conformist approach to the subject combined with a wonderful humour. Necessary qualities if you are to enter the strange underground world of UFOs and the paranormal. When he visited Sweden in 1976 and I had the good fortune of meeting him for a long and interesting chat, he signed my copy of *Operation Trojan Horse* with the words: "The secret to the UFOs is on page 321." The book ends on page 320. That´s John Keel.


Operation
Trojan Horse
AN EXHAUSTIVE STUDY OF UNIDENTIFIED FLYING OBJECTS - REVEALING THEIR SOURCE AND THE FORCES THAT CONTROL THEM
by John A. Keel
For my good friend Håkan Blomqvist —
The secret To The UFOs is on
page 321.
John A. Keel
Oct. 18, 1976
London SOUVENIR PRESS LTD.

Field investigators who from personal experience have discovered that the orthodox reductionist-materialist paradigm is untenable when confronted with UFOs and paranormal phenomena find themselves facing a dilemma. How to find a world view or paradigm that can be used as a reasonable working hypothesis to account for all the unexplained phenomena? Entering the field of alternative world views is for many a mission impossible with the hundreds of conflicting teachings from different groups and cults. Like entering a djungle full of snakes and swamps. Still, a pathfinder force attitude to this problem is necessary. No other option is possible unless of course you are satisfied with being a "stamp collector". First generation ufologist Aimé Michel expressed this in his own eloquent way, as told to Jacques Vallee: "Ufology is not a science but a process of initiation. One starts with field investigation and ends up studying Arab mystics".

But let´s leave the existential issues and proceed to a Swedish UFO observation I investigated several years ago. This incident happened in May 1970 not far from the village Stjärnhov in the Swedish province of Södermanland. There were two witnesses, Rolf Gohs and Peter Ingemark. Here is Rolf Gohs version of what they experienced: "In the spring of 1970 I was for a two days visit at Peter Ingemark, then living at the Solbacka rectory. It was resplendent sunshine och we went for a long walk together with Ingemar´s dog. After about two hours we came to a bend in the road. We stopped and noticed that the dog felt something and he rushed into the woods. We heard it barking at a distance and wondered what had happened.



Rolf Gohs

Suddenly I heard a sound like an angry wasp close to the ear. I turned around and observed a black, flat or round - maybe oval - object fly across the road and over the woods behind me. The top of the fir-trees were flattened by the object´s speed. And then the strangest of all. The object just disappeared in thin air, like you turn of a lamp. There was a eerie silence. We just stood there for a while, staring and chocked. After quite some time the dog came back from the woods. It was totally exhausted. We didn´t say much during our walk back."

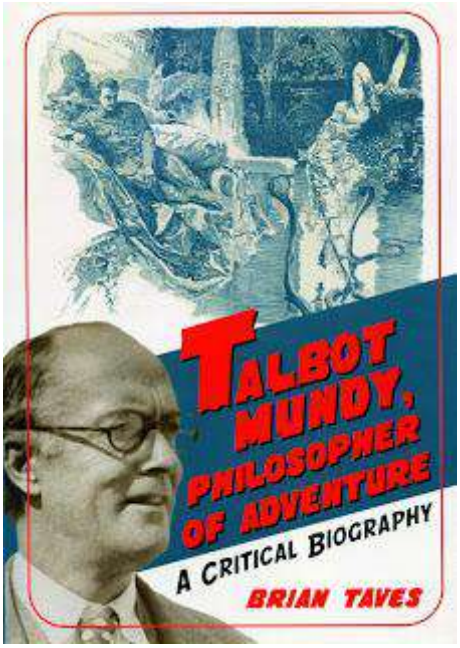
After more than ten years Rolf and Peter finally decided to openly recount their experience

and they were interviewed in the Swedish daily Eskilstuna-Kuriren February 7, 1981. I have talked to both witnesses several times and after many years they were still puzzled by what had happened. Peter Ingemark made this final comment as to the origin of the object: "I really have no idea and no specific belief. The only explanation I can think of is some kind of craft, whether extra terrestrial or some military test vehicle. But that would be a sensation."

The "angry wasp" sound, eerie silence and the instant disappearance of the object is classic UFO behavior recognized by all UFO field investigators. But from where did this object come? A visitor from Magonia?

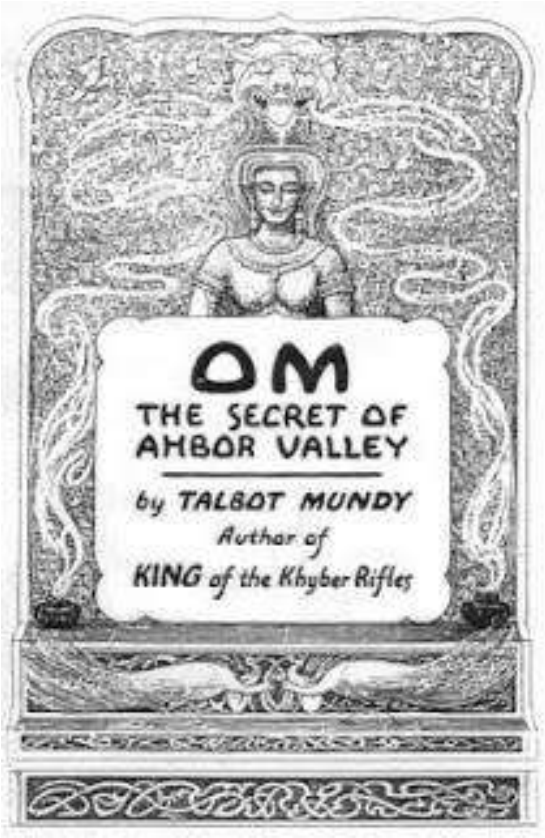
Talbot Mundy and the esoteric intervention theory

I guess few of todays ufologists or esotericists have read the novels of Talbot Mundy (William Lancaster Gribbon) 1879-1940. But he was quite popular in the 1920s and 30s and influenced science fiction and fantasy writers like Robert E. Howard, Fritz Leiber and Robert Heinlein. This week I received a copy of Brian Taves, *Talbot Mundy, Philosopher of Adventure. A Critical biography* (2006). Brian Taves is film archivist for the Library of Congress. The biography chronicles both the adventurous life and philosophical and artistic development of Talbot Mundy.



Born in London, England his thirst for adventure took him in his early twenties to India, Africa and the Far East. During these Wanderjahre he tried all sorts of jobs, not always living on the side of the law. His life changed when arriving in America. With a new wife and a new name - Talbot Mundy - he tried his hand at writing. Starting in 1911 he wrote for the popular pulp magazine *Adventure* and subsequently wrote more than 40 book, novellas and serials.

In 1922 Talbot Mundy discovered Theosophy and moved to the Theosophical commune Lomaland, located in Point Loma, San Diego and headed by Katherine Tingley. "The single most important action of his adult life", according to biographer Brian Taves. Mundy was admitted to membership in the Theosophical Society in 1923 and soon became a popular och charismatic public speaker in the society. "Blavatsky´s pen stirred in me something deeper and more challenging than I had known was there and capable of being stirred", he wrote in *The Theosophical Path* 1925. From the 1920s he produced novels that were a combination of adventure stories and esoteric philosophy, with titles like *Om, The Secret of Abhor Valley* (1924), *The Nine Unknown* (1924) *Jimgrim* (1931).



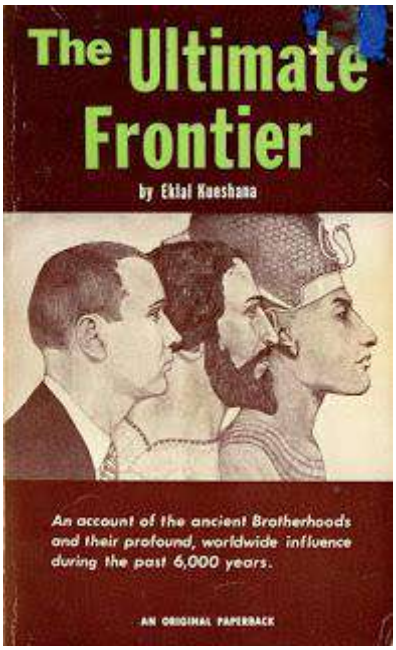
From a ufological viewpoint *Jimgrim* is of special interest. This must be one of the first times in modern writing where gravity defying aircraft are used by a secret society of adepts in Tibet. An early fictional version of Jacques Vallee´s esoteric intervention theory. Anyone acquainted with modern UFO reports will find several interesting quotes in Jimgrim: "Another thing he has discovered is the use of anti-gravity — his name for it. Mathematicians, of course, have understood for centuries that each law has its opposite; but it took Newton to reveal the law of gravity as a practical fact; and Dorje seems to be the first since the Atlanteans to put in practice what his Chinaman discovered from the tablets about antigravity — which is the principle on which his airship works."

"I don't believe one word of that," said Henri de la Fontaine Coq. "Nothing can fly without gravity — not even a what-do-you-call-it — a blimp."

Grim grinned. "That is how he has preserved his secret. Nobody believed a word of it. His ships have been seen and reported by any number of people. He has two of them. Nobody believed the tales about chlorine gas until it wiped out a division at Ypres. Who believed in the telephone? It has been the same with Dorje's airship. And if you want rather worse humiliation than Bell got when he talked telephone, try talking anti-gravity to a group of scientists. Discoveries are made by unlearned men. The learned merely recognize them and perfect them after jealousy and incredulity are bankrupt."

The ships are described as soundless and moving on earth´s magnetic currents. They are also partly translucent. The theme of adepts guarding a secret "vimana" technology is also developed in Mundy´s novel *The Nine Unknown*. Nine adepts are guarding nine books of secret knowledge. Book number six has information on gravity and antigravity aircraft.

The books of Talbot Mundy are fiction but can be compared with the controversial claims of Richard Kieninger, founder of the new age community *Stelle*, Illinois. Kieninger is the author of *The Ultimate Frontier* (1963), written under the pen name Eklal Kueshana. In a small booklet, *Observations* (1971), Kieninger wrote that the secret Brotherhood that contacted him use flying saucers: "... some are interplanetary vehicles, others are of earthly origin. The ones which are from this planet are saucer-shaped of generally trapezoidal cross-section with three hemispherical engine pods on the underside. They were first developed by man on this planet about 20,000 years ago and have been used by members of the Lesser Brotherhoods continously since that time."


The Ultimate Frontier
by Ekial Kueshana
An account of the ancient Brotherhoods and their profound, worldwide influence during the past 6,000 years.
AN ORIGINAL PAPERBACK

I corresponded with several members of the Stelle community between 1979 and 1995. In a letter 1979 I asked Richard Kieninger how the brotherhoods could keep their retreats (bases) for the flying saucers secret from the military and CIA? He answered that "there are isolated places in the world which are safe from detection, and the Brothers know where those places are." (Letter Nov. 12, 1979). Kieninger, to my knowledge, never claimed observations of or trips in flying saucers. But his contact experiences resemble in many ways those of american contactee Howard Menger.

Richard Kieninger 1927-2002

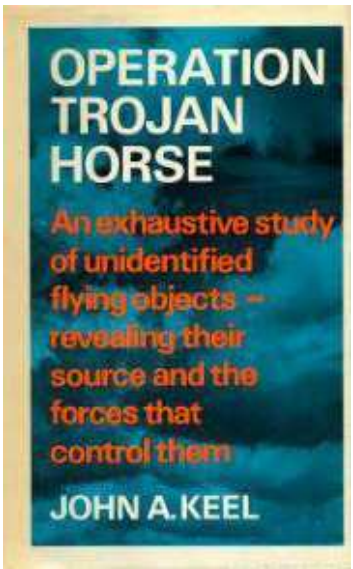
Talbot Mundy and Richard Kieninger, in their different perspectives, present versions of the esoteric intervention theory. This is a vast and largerly unexplored field for both ufologists and students of the esoteric tradition.

Åke Franzén, John Keel and Mothman

During our life journey we sometimes encounter exceptional individuals who become the bright and shining stars of our memories and inner world. People we feel privileged to have met. One such person was my old friend and UFO collegue Mr. Åke Franzén (1936-1995) of Stockholm, Sweden. He was one of the few ufologists outside the United States who did field investigations and had a unique knowledge of the famous Mothman, the winged creature that haunted West Virginia in 1966-67.

Åke Franzén, October 22, 1977

Åke Franzén´s interest in UFOs, Forteana and science fiction began in the 1950s and he became an avid reader of all books and magazines he could find in these genres. In 1968 he started corresponding with John Keel, whom he helped with several projects. He is even mentioned in the classic *Operation Trojan Horse* (p. 127): "A Swedish researcher, Mr. Åke Franzén, has recently been going through the Stockholm newspapers of the 1930`s, piecing together the many fragments of the forgotten Scandinavian flap of 1932-38. He has uncovered more than ninety detailed reports thus far and has tediously translated them into English for us."


OPERATION
TROJAN
HORSE
An exhaustive study of unidentified flying objects – revealing their source and the forces that control them
JOHN A. KEEL

I first met Åke Franzén in May, 1973, during the first years of my ufological career and our contact soon developed into a lifelong friendship. His enormous enthusiasm for everything ufological and fortean was a constant source of inspiration. He also had that rare quality of being able to look at our strange, outsider subjects with humour and distance. On May 19, 1973, I interviewed Åke together with my AFU collegue Anders Liljegren. We were then briefed on his field investigations in Point Pleasant, West Virginia in 1969. Åke spent five weeks interviewing about 30 witnesses and visiting observation sites. This interview is on my webpage, but unfortunately only in Swedish.

From left: Anders Liljegren, Håkan Blomqvist, Åke Franzén. May 19, 1973

Anders Liljegren and Åke Franzén October 27, 1977

Åke didn´t just become an ordinary ufological field investigator in Point Pleasant. During his stay he fell deeply in love with one of the main witnesses, Linda Scarberrry. He later had plans to emigrate to the U.S. but couldn´t find a job. Åke became a good friend of local reporter Mrs Mary Hyre and also several of the local Mothman witnesses and Åke and Mary often went together by car during field investigations. One of the things Åke noticed in 1969

was that several of the witnesses suffered from post-traumatic stress. Linda Scarberry showed the scars she had on arms and legs. After the experience she had suffered from chock and was hospitalized. One morning she woke up at the hospital with arms and legs badly scratched. "I noticed their great nervousness in how much they smoked. My God, how they smoked... One witness, Marcella Bennet, could not be still. Most of the people who had seen the "bird" had these kind of symptoms. One witness started crying when she told meof her observation."

The Mothman Issue 1973 of AFU´s magazine Ufologen (The Ufologist)

Åke Franzén never had any personal observations while staying in Point Pleasant but many of the witnesses told him of both UFO and paranormal experiences. His personal theory was that Mothman was not an ordinary physical creature but something from a paraphysical world, a materialization phenomenon. There were no feathers or other objects left by the "bird". This was also the theory proposed by John Keel but he called them "transmogrifications of energy". Before going back to Sweden after his field invesigations Åke had a four hour conversation with John Keel in his New York apartment.

When John Keel visited Sweden in October 1976 Åke had ordered a special UFO cake. We spent several interesting hours discussing all aspects of UFO and Fortean phenomena, including John´s speciality, Men In Black (MIB). He told of his experiences with these mysterious figures. "I´d really like to get one", was his comment.

John Keel with girl friend at Åke´s apartment October 1976

During the later part of the 1970s Åke was often a guest at my place in Stockholm together with UFO contactee Mrs. Turid Johansson and her husband Sture. He later became a world famous trance medium and was visited by celebreties like Shirley Maclaine and Dennis Weaver. He also figures in the 1987 TV miniseries *Out on a Limb* starring Shirley Maclaine. Together Åke, Sture, Turid and I had many memorable and joyful evenings and we became close friends sharing borderland experiences and views.

A happy trio at my place March 24, 1978. Turid Johansson, Åke Franzén, Sture Johansson

When I moved to Norrköping and the AFU headquarters in 1984 Åke was a regular guest during summers. These varm summer days were a combination of discussions at the archive and visits at our local minigolf courses, one of his favourite hobbies. Åke Franzén died in 1995 and he was deeply missed by all at the AFU foundation. To keep his memory alive we have initiated the *Åke Franzén Memorial Cup,* a minigolf contest at AFU every summer. Åke´s large collection of books, magazines and correspondence is now preserved at AFU.

Åke Franzén, May 30, 1989

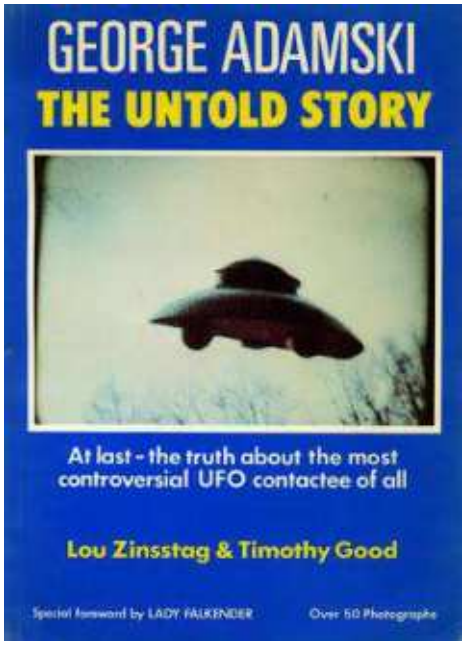
Millen Cooke, ufos and the esoteric tradition

In the November, 1947 issue of Ray Palmer´s magazine *Fantastic Adventures* an article, *Son of the Sun*, was published that has fascinated me for years. It was written by Alexander Blade, a pen name used by many authors but in this case the real name was Millen Cooke. It is a remarkably prophetic article written as a message from a "visitor" belonging to a secret group in possession of flying discs. Notice that this was written in the autumn of 1947, before the first contactees appeared in the befinning of the 1950s.

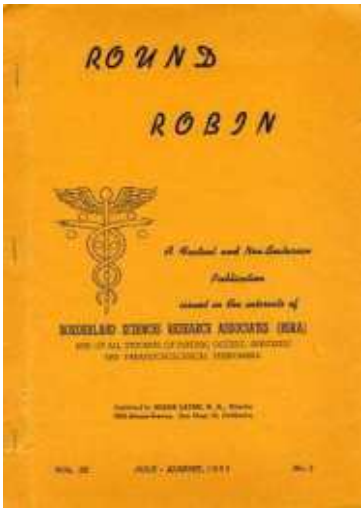
Here are a few quotes: "We are alrady here, among you. Some of us have always been here, with you, yet apart from, watching and occasionally guiding you whenever the opportunity arose... We have been confused with the gods of many world-religions, although we are not gods, but your own fellow creatures, as you will learn directly before many more years have passed... Some of you have seen our "advance guard" already. You have met us often in the streets of your cities and you have not noticed us. But when we flash through your skies in the ancient traditional vehicles you are amazed... These are our mechanical means of transport. Now that the art of manufacturing plastic materials has reached a certain prefection among you, perhaps you can imagine a material, almost transparent to the rays of ordinary visible light, yet strong enough to endure the stresses of extreme rapid flight."

In 1947 no contactees had yet appeared with tales of meeting visitors "in the streets of your cities" and semitransparent flying discs was not, as far as I know, reported until the beginning of the 1950s. A semitransparent craft was observered in 1965 by swedish contactee Richard Höglund, as reported in my book *Aliens on Earth. UFO Contacts in Sweden.* On November 20, 1979 Timothy Good interviewed Lucy McGinnis, for many years secretary to George

Adamski. She left him when his stories became too wild but didn´t want to criticize him because she also had seen "those ships". McGinnis relates: "I was in my room lying down one afternoon... for some reason I got up and went out. As I got out of the door I looked up... and here was this great big saucer-like thing. I was amazed. As I looked up I could see through it. It was two stories: you could see the steps where they would go up and down." (Lou Zinstag & Timothy Good, George Adamski. the Untold Story, p. 194.)


GEORGE ADAMSKI
THE UNTOLD STORY
At last - the truth about the most controversial UFO contactee of all
Lou Zinsstag & Timothy Good
Special foreword by LADY FALKENDER
Over 50 Photographs

How could Millen Cooke report accurate data on UFO observations not known in 1947? What was her source? Millen Cooke (1915-1995) wrote articles for science fiction magazines and *The American Theosophist* in the 1940s and 50s. Between 1943-1951 she was married to occultist John Starr Cooke. From 1948 she was involved with *Borderland Sciences Research Associates (BSRA)* founded by Meade Layne in 1945 and wrote several articles for the their magazine *Round Robin.* Meade Layne made many favourable comments on Millen Cooke and also mentioned that she "has had most exceptional "contacts" and direct personal instruction for more than a decade past." (Round Robin vol. 5:2, March 1949, p.27).

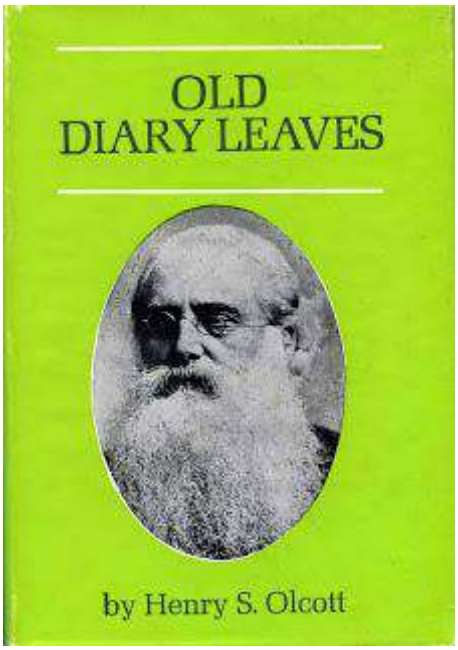


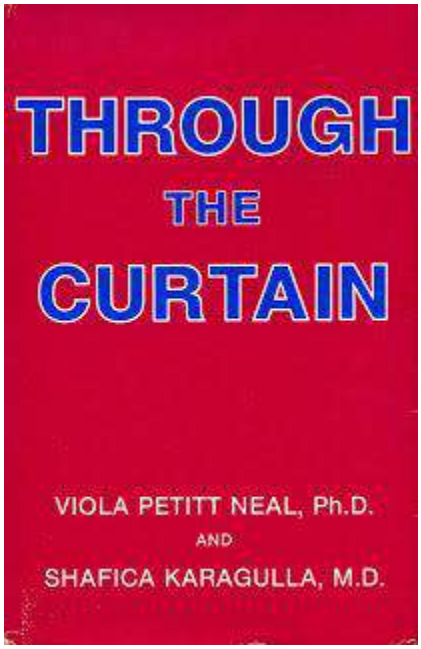
What form of "exceptional contacts" did Millen Cooke have? Recently I found the answer in an article, *A Narrative of Occult Experience" by M. C.* published in Round Robin vol. 4:7, Sept-Oct 1948. It is written by Meade Layne, compiled from personal correspondence with Millen Cooke who according to Layne is a "well educated, honest and highly dependable person of exceptional mental abilities". In this article Millen Cooke relates that she has been a disciple of a Tibetan adept since 1930. He appeared suddenly in her room one night. "His presence startled me, but inspired no real fear, and his immediate reassuring greeting put me at ease at once. In appearance he was tall, about six feet... He had a deeply olive skin, no beard, and his black hair was cut very short.... He told me he was a "living" person, just as I was, and that what I was seeing there in my room was a projection, or materialization - a kind of "solid shadow" of him... He stated at once the reason for his presence, informing me that he wanted nothing from me, but that he had come to offer me certain information if I wished to receive it."

The visits continued and Millen Cooke eventually decided to accept his offer of special training and information. But first she wanted to be sure that the man was not "an unusually vivid dream" so she asks to have some proof of his existence. Then he rearranges her room in a very special way and this was left intact the next day. On two occasions she let one of her dogs meet the man and the dog was petted and handled by the visitor. "As I mentioned before, he is a person like ourselves, living in a chemical body in the dense chemical world, and he is a Tibetan by birth, and a Lama."

After many visits by the Lama, Millen Cooke also starts attending "night-school" by other teachers. "Sometimes there would be a lecture or a discussion. At other times the instruction would be given by means of pictures such as my friend had shown me during his first visit. Sometimes we would go to other places with the teachers, or visit a large and varied museum of knowledge, with fascinating exhibits embracing every conceivable subject."

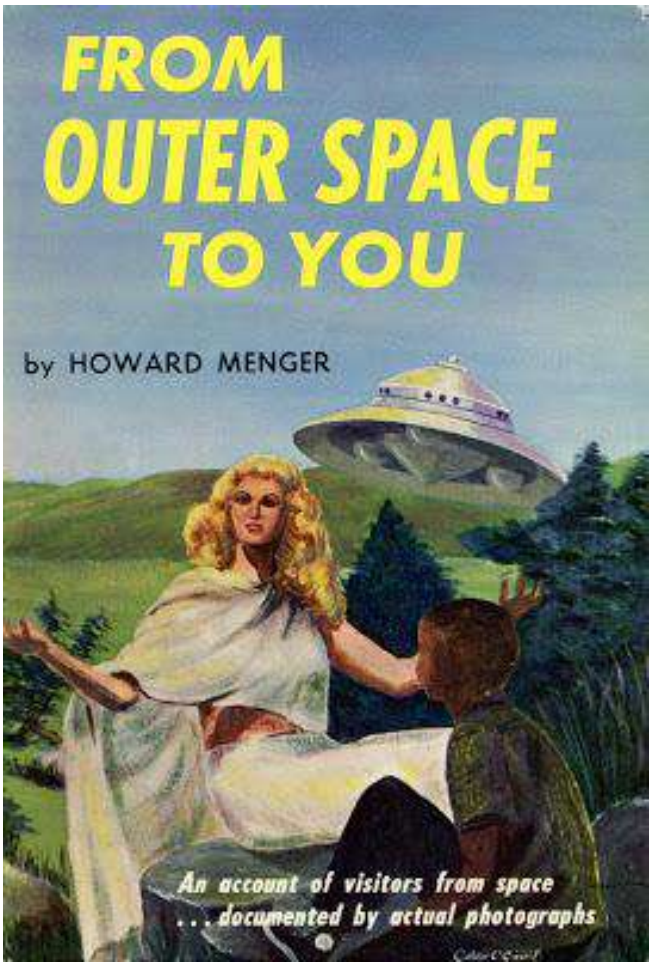
Anyone acquainted with the esoteric tradition immediately notice the similarity between the experiences of Millen Cooke and those of Henry Steel Olcott and Alice Bailey. Night.school or night classes is also very well described in *Through the Curtain* by Viola Petit Neal and Shafica Karagulla (1983). Even though Millen Cooke claimed to have received many years of instruction from the Tibetan I have never found any book or teachings resulting from this contact. The only exception is her article *Son of the Sun.*





What conclusions can we make from these data? I have for many years proposed the hypothesis that some of the first generation ufo contacts could have been a test by a secret earth based group. Jacques Vallee has called it the "esoteric intervention theory". Academic scholar Joscelyn Godwin, an expert on theosophy, use the expression the "hidden hand theory" in discussing a secret group behind the spiritist phenomena in the 19th century. This is of course a conspiracy theory, but very different from the popular and evil conspiracies of todays occult underground. Perhaps we could call it a conspiracy by the Higher Intelligence Agency (HIA). Remember what Connie Menger, wife of contactee Howard Menger wrote in their book *From Outer Space to You: "*Let us assume that there is on this planet a group of scientifically minded and spiritually dedicated men and women who are working to

accomplish this great task. And let us further assume that they have already established contacts with equally dedicated people of other planets. To continue their work and remain effective, they must of necessity remain behind the scenes" (p.7)



Whatever the ontological status of these experiences the claims of Millen Cooke forms an interesting connection between the esoteric tradition and the early ufo contact movement.

5. Guides and Mentors

Guides and mentors: Sten Lindgren

The famous Swedish philosopher Ingemar Hedenius (1908-1982) wrote a short autobiography with the pertinent title *Varför blev jag den jag är?* (Why I became who I am?), published posthumously in 1992. I have always been fascinated by this question, especially when studying the life of scholars, intellectuals, authors and of course esotericists. What decisive events, persons and ideas influenced and shaped their lives and worldviews?

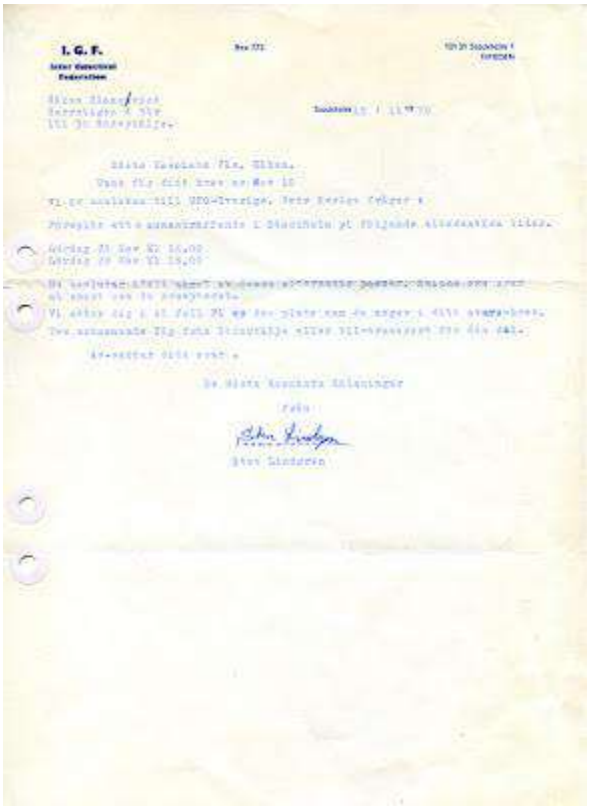
Two profound interests or passions have been a part of my life since a teenager. The fascination and investigation of the UFO phenomenon coupled with an intense search for a tenable worldview. There have been several individuals whose influence have been of vital importance in shaping my thoughts and ideas on these issues. I plan to present a few of these individuals on this blog. Some I have met personally or by correspondence, while others have influenced me through their writings. The basic idea is not to present a critical analysis of the life and ideas of these people but simply to give biographical details and events that can help in answering the question - why I became who I am? These historical reminiscences will be recalled with a background perspective of the Esoteric Tradition.

Friends and collegues in the UFO community will probably be somewhat surprised to find that the first guide and mentor in my life was the wellknown and controversial contactee in Sweden, Sten Lindgren. My parents library housed books on Parapsychology, Spiritualism, Theosophy, Anthroposophy including the most wellknown UFO contactees of the 1950s: George Adamski, Daniel Fry, Ray and Rex Stanford etc. From the age of thirteen I became an avid reader of these books which fascinated me immensely. By the time I was eighteen my friend Kjell Jonsson and I decided to contact some of the UFO groups active in Sweden.

Sten Lindgren (right) with a friend in 1971

In November 1970 a letter arrived from Sten Lindgren, founder and director of *Inter Galactical Federation* (IGF) in Stockholm. Here is an English translation:

"Best Cosmic Greetings, Håkan,
Thank you for your letter of November 10. We are affiliated with UFO-Sweden. Regarding further questions: Suggest a meeting in Stockholm on the following alternative dates:
Saturday, November 21, 4 p.m.
Saturday, November 28, 4 p.m.
You decide whether one of these alternatives is ok. Send us an answer as soon as you have accepted. We will meet at the place you decide in your letter, e.g. train from Södertälje or by car.
Awaiting your answer
The Best Cosmic Greetings from
Sten Lindgren"



The first letter from Sten Lindgren

On November 21, 1970 my close friend Kjell Jonsson and I went by train to Stockholm where we were picked up by Sten Lindgren och his co-worker Bjarne Håkansson. We were taken to Sten Lindgren´s apartement at Lidingö. Arriving at our destination we were soon made aware of that this was no ordinary Swedish home. In the hallway a quote, pinned on the wall, taken from Howard Menger´s *From Outer Space To You* (p. 48) read: "We have much work to do on your planet among your people, and we must do it quickly - while there still is a planet and a people to work with". The walls of the livingroom were filled with photos, illustrations and charts all relating to UFO sightings. The books in the bookshelf were a mixture of contactee literature and metaphysics.

Kjell Jonsson and I were seated on the sofa, nothing was said, and the lights were turned down. Sten Lindgren started playing "cosmic music" on a light-organ (Clavilux). After this introduction we were told that our meeting was arranged by the Brothers from space and that Sten was in both physical and telepathic contact with an extraterrestrial group. We were also requested to start a local UFO-group in Södertälje, affiliated with UFO-Sweden, as this national organization was supported by the Brothers.

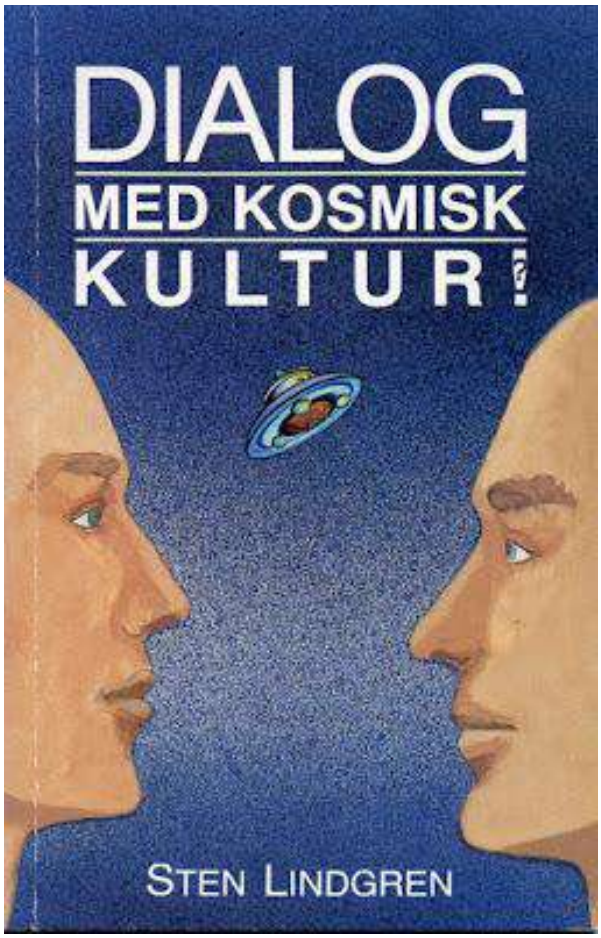
Sten Lindgren playing on his light-organ in 1971

As a naive and idealistic teenager I felt this was like entering Shangri-La. Meeting a man who, not only had observed flying saucers, but was in contact with the visitors and working with them. The meeting with Sten and Bjarne worked like a salvation experience and left me "high" for weeks. Kjell Jonsson and I founded our local group UFO-Södertälje with constant advice from Sten, who claimed telepathic information from the Brothers. For about two years we worked with all the many and unusual projects initiated by the IGF group, like going into some forest, holding hands and waiting for a flying saucer to land.

In the Autumn of 1972 I had become increasingly critical of the many claims and activities of Sten Lindgren and his group. Years of research and investigation later made it clear that many of the observations and contact experiences that he referred to had mundane explanations. I never found any concrete evidence that Sten was in physical contact with an alien group. But there were a few UFO observations with group members that are puzzling and not explained. Still I can to this day wonder whether he was, in spite of all misinterpretations and wild stories, really involved in some hidden activity? Here is an example:

In the autumn of 1964 Sten Lindgren together with his friend B.J. (known to me) went by car to a mine called Yxkullsgruvan in Västmanland, Sweden. The reason for this excursion was to find Lapis Lingua, sometimes called the psychic stone. The mine was closed and they didn´t find any Lapis Lingua but on their way home a cigarshaped mothership and several small

bell-shaped craft appear over the car. One of the small craft makes a landing close to the road and Sten and his friend are led aboard and are then taken to the mothership. Here they meet a group of five or six people, among them two women and a man dessed in a suit. The spacepeople ask Sten if they are allowed to erase his memory of this visit. He believes he was somehow programmed on this occasion. Sten and B. J. are then led back to the car and continue the trip to Stockholm. According to Sten there were several hours missing in their journey. They came home very late. This is corroborated by B. J. but he has no memory of any UFO observation or contact. Sten was later put under hypnosis by an unknown physician and then became aware of what had happened during the missing hours.



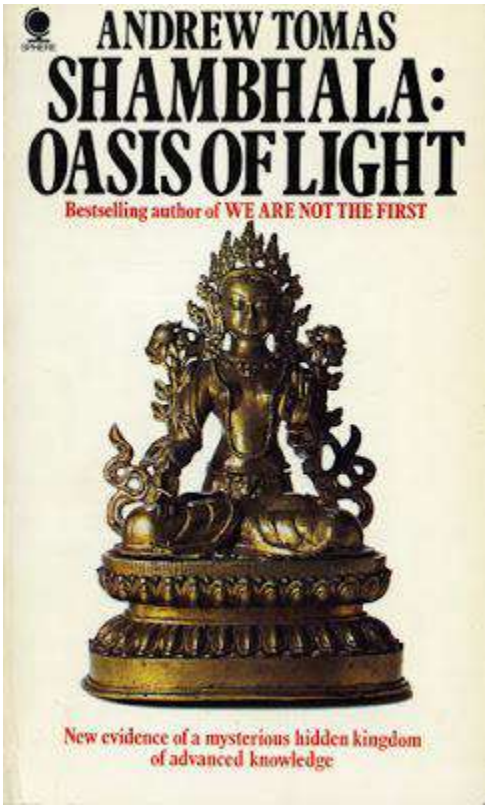
Book written by Sten Lindgren (1997) - Dialogue With a Cosmic Culture

Looking back today on my involvement with Sten Lindgren and his group I feel priviliged for the experience. It was en excellent lesson in what esotericists would call "discrimination" or development of the critical faculty. Sten Lindgren was, and is, a gentle soul, a mystic, idealist and a man of goodwill. Even if his physical contact claims were fantasies his philosophy was a worthy mixture of contactee philosophy and esotericism. In 1972 he led a study circle in Parapsychology which was actually a course in esotericism, with a.o. material from the books by Theosophist Charles Leadbeater. Today I have no contact with Sten Lindgren but he was a catalyst in my life, in his own special way a guide and mentor that put me on a quest that still continue. For this I will be ever grateful.

T. Bryon Edmond - ufologist and esotericist

Serious investigators of UFO and paranormal phenomena sometimes, after many years, enter the ardous journey of proceeding from mere documentation of phenomena to philosophy searching for the elusive truth. Expressed in a different way, researchers hope to find a new paradigm or working hypothesis to account for all unexplained phenomena as the mainstream materialist, reductionist paradigm has become an intellectually untenable position. This journey proves a real challenge as there is a veritable smorgasbord of alternative worldviews and philosophies.

Here a few examples of alternative paradigms advocated by ufologists and other authors: Allen Hynek and Gordon Creighton (Anthroposophy), Jacques Vallee (Hermeticism), Gerard Aartsen (Benjamin Creme), Andrew Tomas (Nicholas Roerich), Charles Upton (René Guénon). Readers of this blog are aware of that I have for some years argued for the Esoteric Tradition as presented by a.o. Helena Blavatsky, Charles Leadbeater, Alice Bailey and Henry T. Laurency as the best alternative paradigm or working hypothesis. Simply because in my view these authors represent the most articulate, scholarly and intellectual efforts to formulate esotericism as a science of the multiverse. A worldview and profound philosophy that can be accepted as a working hypothesis by critical and scientifically minded scholars and researchers.


ANDREW TOMAS
SHAMBHALA:
OASIS OF LIGHT
Bestselling author of WE ARE NOT THE FIRST
New evidence of a mysterious hidden kingdom
of advanced knowledge

Unfortunately the ufologists who have discovered and used this paradigm in their research are a rare species indeed on this planet. Two of the most prominent are Desmond Leslie and Riley Crabb, director of *Borderland Sciences Research Foundation* (BSRF) 1959-1985. As an esotericist Riley Crabb even made this project his motto as expressed in his first editorial in the journal *Round Robin* July-August 1959: "Since coming to the mainland my lectures have been concerned with the problem of relating Flying Saucer data, and phenomena, to the teachings of the Mystery Schools. I believe you´ll agree this is no easy task. If I have one goal

in life it is un uncompromising search for Truth, whatever that might be, and wherever it may lead."

Riley Crabb

In this blog entry I wish to re-introduce a British gentleman, T. Bryon Edmond, who was both a knowledgeable ufologist and an erudite esotericist. I have mentioned him briefly in earlier blog entries. In 1976 I studied Theoretical Philosophy at Stockholm University and was very much occupied with the problem whether it was in accordance with scientific thought and intellectual integrity to accept, as a working hypothesis, the reality of a multiverse in an esoteric sense, although the information generally cannot be verified by traditional empirical data and research. Expressed in academic philosophical language I tried to understand the fundamental ontological and epistemological issues in relation to esoteric philosophy. In common language - what is reality and how do we acquire knowledge of reality?

Unexpected help with this problem came from a letter to the editor of *Flying Saucer Review*, February 1976, vol. 21, no. 5, titled UMMO again. It was written by Mr. T. Bryon Edmond, living in Chester, England. Here was a man who obviously was very well informed on both the UFO problem and esotericism, quoting authors such as John Keel, Meade Layne, Alice Bailey and Charles Leadbeater.

On April 26, 1976 I wrote a letter to Mr. Edmond, expressing my appreciation of his views and that I also in my research was ”trying to blend the scientific and esoteric approach to this fascinating subject” and was therefore ”searching for people to correspond with who are both, how shall I say, ufologists and esotericists.” On May 1, 1976 I received a very friendly, extensive, handwritten reply saying ”Your letter came as quite a pleasant surprise, and we certainly appear to think along the same lines.” Although I received only two extensive letters from Mr. Edmond, his ideas and theories had a seminal influence on my thinking and research.

Using the method of my old mentor, Riley Crabb, in his journal Round Robin, I will give a summary of some of the points we discussed in a clips, quotes and comments form, with digitized excerps from the letters of T. Bryon Edmond.

I am not a Theosophist, but I do think that much of their teaching is relevant to our subject. Look at the way the UFO occupants manipulate light beams – if it *is* light – in a way which our science cannot conceive of, let alone duplicate. Look at the way they interfere with electronic circuits, and the way they cut in on our telephone and radio systems when it suits them. Everything points to an etheric source for the phenomenon.

From FSR letter February 1976

This probably means that T. Bryon Edmond was not a formal member of the Theosophical Society and as he also quoted Alice Bailey a more adequate term for his worldview is esotericist. What he had discovered was that ”their teaching is relevant to our subject”. In the second letter to me he detailed some interesting biographical data and history regarding his esoteric studies.

I said I had studied philosophy for 50 years, which brings the comment "I assume you mean also occult or esoteric philosophy." Not at first. I had never even heard of the subject, which, in those days was not considered 'respectable' in cultured circles. I was eventually introduced to occultism through an old aunt who was a member of the original Theosophical Society; the subject grew on me, and now I consider it the only branch of philosophy worth studying. (In fact, of course, it includes all the others.)

Esotericism is of course hardly a respectable worldview even today, if you wish to be a part of the mainstream cultural and intellectual elite. But after both academic studies and many years of private reading of philosophy I have reached the same conclusion as T. Bryon Edmond. Esotericism is the only branch of philosophy worth studying. The Esoteric Tradition, the Ancient Wisdom, the knowledge of reality, the science of the multiverse or The Philosopher´s Stone is The philosophy par excellence.

Basically I am agnostic, but I accept Theosophy provisionally because it answers more questions in a logical and scientific way than any other religion or philosophy that I know of.

This statement was a definite eye-opener to me. Finally a tenable philosophical attitude to esotericism acceptable to a scientific and critical mind. Later I found this, esotericism as a working hypothesis view, clearly formulated many times by Alice Bailey and Henry T. Laurency.

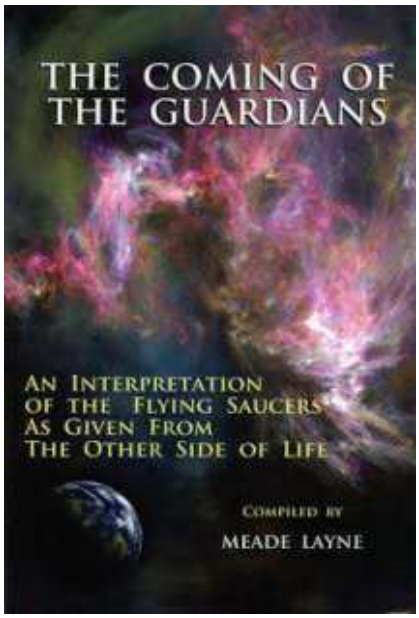
John Keel is on the right track, I believe, although I prefer Meade Layne's "etherians" to Keel's term "elementals". Who ever heard of elementals building machines – they are instinctive, not intellectual. "Ultra-terrestrials" is better. We seem to be up against a thinking, apparently technological race inhabiting the etheric sub-planes intermediate between the physical and astral.

From FSR letter February 1976

This is a correct observation. John Keel was an excellent reporter and Fortean investigator but he was no esotericist and his taxonomy of entities in the multiverse is very simplistic and reduced to elementals. This was one of the reasons that Riley Crabb regarded him as a "metaphysical illiterate". But elementals are obviously sometimes reported as UFO entities. In my estimation the Väggarö encounter of October 1965, that I investigated, was most probably elementals.

Finally, a word regarding statements (or lack of them) about the earth being visited by extra-terrestrials. I have the highest regard for the Eastern Teachers, but, on their own admission, they are not infallible. It is possible that, as Keel states, SOME of the U.F.Os may be coming from other planets, and their advent may be something which was unforeseen – even against the established order.

This is a very interesting comment, that the advent of visitors from other planets was unforeseen even by the adepts or planetary guardians of earth, and consequently not mentioned in esoteric literature. Like T. Bryon Edmond I had in vain searched in many esoteric tomes looking for information about interplanetary visitors in our time. In *The Coming of the Guardians* Meade Layne concludes that none of the great occult Orders has anything to say regarding UFO phenomena.

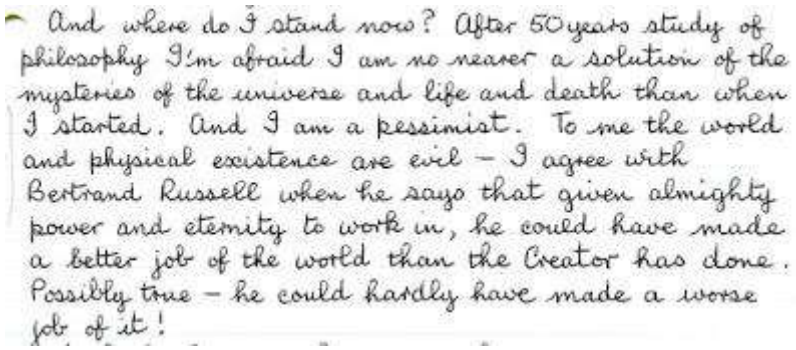

THE COMING OF THE GUARDIANS
AN INTERPRETATION OF THE FLYING SAUCERS AS GIVEN FROM THE OTHER SIDE OF LIFE
COMPILED BY
MEADE LAYNE

It was not until a couple of years ago that I finally did find an answer to this question, by a renewed and detailed study of Alice Bailey`s *The Externalisation of the Hierarchy.* In this volume the Tibetan adept D.K. actually confirms that the coming of interplanetary assistance was an unforeseen event even by the planetary guardians. But being an oriental he unfortunately presents this information in somewhat cryptic and symbolic language, although the meaning becomes obvious when comparing his many statements, which I have noted in earlier blog entries. Interplanetary visitors came in large numbers during the Second World War to assist the planetary guardians in a critical period for mankind. The implications of these quotes are obvious:

April-May 1940: "Hovering today within the aura of our planet are certain great spiritual Forces and Entities, awaiting the opportunity to participate actively in the work of world redemption, re-adjustment and reconstruction.... the waiting extra-planetary Forces." (p. 222-223)

April 1943: "Certain great Energies of extra-planetary significance Who stand ready to intervene..." (p. 392).

T. Bryon Edmond, being an old British gentleman, I was naturally interested in learning how he, after a lifetime of study and searching, estimated our existential situation on this planet. As he was a longtime student of the Esoteric Tradition I was somewhat surprised by this honest reply.



And where do I stand now? After 50 years study of philosophy I'm afraid I am no nearer a solution of the mysteries of the universe and life and death than when I started. And I am a pessimist. To me the world and physical existence are evil – I agree with Bertrand Russell when he says that given almighty power and eternity to work in, he could have made a better job of the world than the Creator has done. Possibly true – he could hardly have made a worse job of it!

From an esoteric viewpoint this estimation is basically correct. Life on this planet is full of pain and suffering. The Tibetan, in Alice Bailey´s books often refer to earth as the ”Star of suffering”, ”this woeful planet”, ”the unhappy little planet of suffering which we call Earth”, ”this planet of suffering, sorrow, pain and struggle” etc. But the reason for this appears to have eluded T. Bryon Edmond. The Esoteric Tradition makes it very clear the our planet is, in part, a penal colony, a sort of interplanetary Alcatraz. This means that evolution on earth is exceedingly hard and much more difficult compared to other planets. T. Bryon Edmond quotes the Tibetan in saying ”On no other planet in the solar system does the same degree of suffering and misery exist as on this globe.” To which Edmond adds this comment: ”Not a comforting philosophy – but I want the truth, not comfort”.

After the second letter from T. Bryon Edmond I heard no more. I wrote a couple of times in 1976 but as he was a very old man I suspected he had died. His two very extensive letters were a great help to me during the 1970s, especially since I received a long list of recommended literature. To this day I cherish the memory of my correspondent, friend and mentor.

Guides and mentors: John Keel

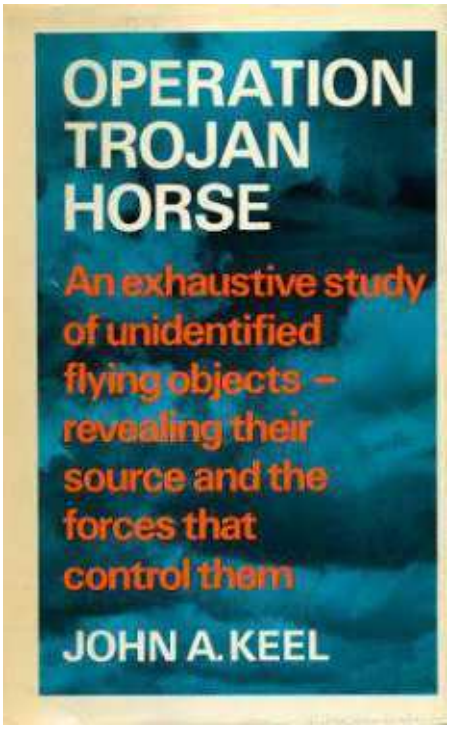
As I mentioned in a recent blog my first mentor in the intriguing world of ufology was the Swedish UFO contactee Sten Lindgren. During the first years of the 1970s I participated in many activities initiated by Sten, some of them based on his telepathic inspiration from the space people. But in the autumn of 1972 I had become increasingly skeptical of his many claims of contact. I had listened to so many fantastic stories, believing six impossible things before breakfast, that finally my naïve idealism changed into a more inquiring attitude. In my diary November 23, 1972 I wrote: "It feels good to be "normal" again. These two years have been like som kind of UFO hypnosis. It is obvious that UFOs are much more than one believes from the start... The issue of contactees should be investigated and documented."

A seminal influence in the late Autumn of 1972 was my meeting the Swedish couple Sture and Turid Johansson, who told of their rather frightening close encounter experiences and their involvement in the very complicated contact case of Richard Höglund. These and other cases I investigated slowly turned me into a more critical researcher instead of a naïve new age enthusiast. It was during this period that I discovered the books by John Keel. I found his writing fascinating and challenging. His field experience, intellectual curiosity, criticism of traditional ufology together with an iconoclastic and liberating humour impressed me deeply. When my friends and UFO collegues Anders Liljegren och Kjell Jonsson and I founded AFU in March 1973 our ideological inspiration came from John Keel and Jacques Vallee. Today Doug Skinner runs an excellent website devoted to John Keel.

John Keel (middle) visiting Sweden in 1976. Thorvald (Bevan) Berthelsen (left), Carl-Axel Jonzon (right)

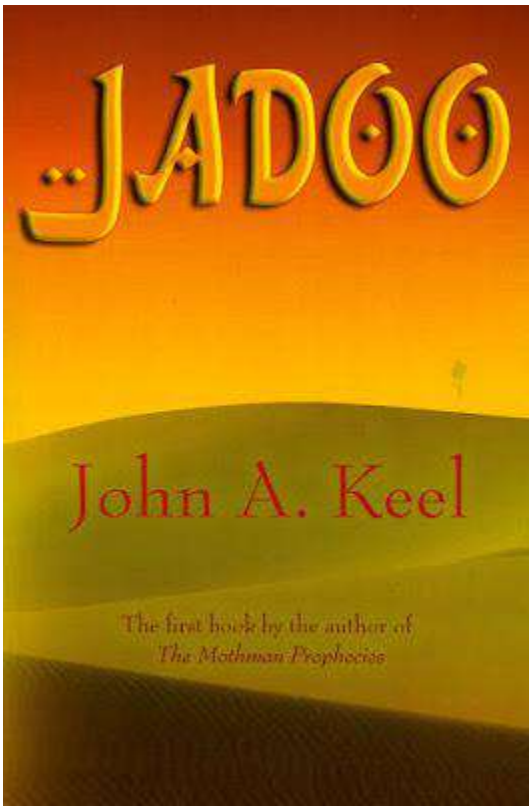
I corresponded with John Keel in the 1970s and 80s and also had the good fortune of having him as a guest in my home when he visited Sweden in October 1976. We were a small group of ufologists who gathered in my small one room apartment in Sundbyberg discussing all aspects of UFO and paranormal phenomena for a couple of days. I was especially interested in hearing of his experiences and theories regarding the Men In Black (MIB) phenomenon and the very physical UFO and contact cases. Keel was intrigued by this aspect and

convinced there were aliens among us. “I´d really like to get one”, was his comment. In my copy of *Operation Trojan Horse* he wrote: “For my good friend Håkan Blomqvist – the secret to the UFOs is on page 321”. Last page in the book is 320. Typical John Keel Fortean humour.


OPERATION
TROJAN
HORSE
An exhaustive study of unidentified flying objects – revealing their source and the forces that control them
JOHN A. KEEL

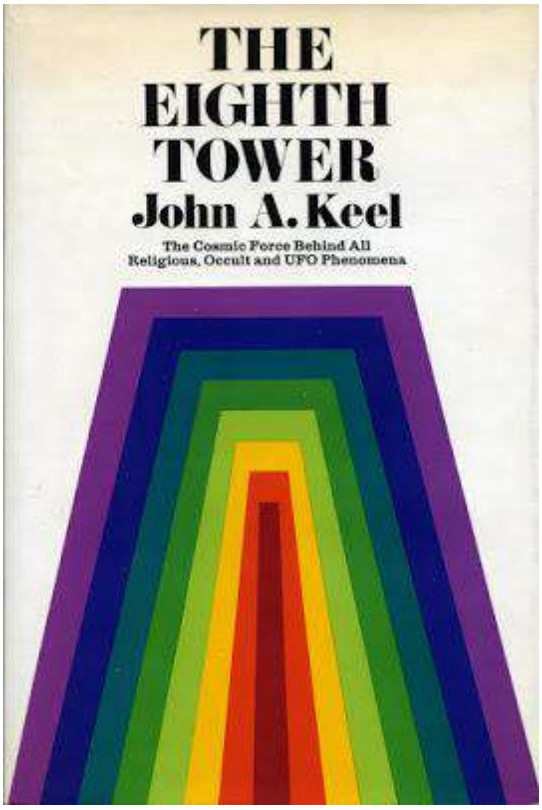
John Keel and girlfriend eating a UFO cake during their Swedish visit in 1976

Referring to his first book, *Jadoo* (1957) in *Operation Trojan Horse* Keel wrote: "Previous to all this I was a typical hard-boiled skeptic. I sneered at the occult. I had once published a book, *Jadoo*, which denigrated the mystical legends of the Orient." But this is not quite true. Although it is written in typical Keel fashion with a critical and humourous spirit there are several experiences and phenomena in the book which he can´t explain and truly puzzles the young adventurer. He hear the sound of and get a short glimpse of what could be the abominable snowman. A mystical lama give Keel a demonstration of levitation while other lamas move chairs by mental power and prove their ability of remote viewing by telling of a fire going on in a distant village. When Keel checked later, there had been a fire in the village. Instead of "denigrating" these claims he writes: "There was no explanation for these things. I thought I knew all the tricks of the phony western mediums, but this demonstration stymied me." Although a hard-boiled skeptic, Keel does not appear as the typical debunker in *Jadoo*, rather as the inquisitive romantic adventurer. And I love his humourous comments, like this one: "One lama told me the way to vanish into thin air is to make the mind a complete blank. (If this is true, then I know several people who should have disappeared long ago.)"



After a lifetime of travel, field investigation and study of UFO, Fortean and paranormal phenomena Keel reached the conclusion shared by many researchers into these areas: we live in a multiverse inhabited by a variety of diverse intelligences. In his last book, *The Eighth Tower* (1975), he wrote: "Today many scientific disciplines are moving in the same direction, not realizing they are mapping a very old country. In a few years, perhaps even in our own lifetime, all sciences will suddenly converge at a single point, and the mysteries of the superspectrum will unravel in our hands." (p. 216). This a strangely prophetic announcement that could have been written by anyone familiar with the Esoteric Tradition. This “country”

has been “mapped” by esotericists like Helena Blavatsky, Charles Leadbeater, Geoffrey Hodson, Alice Bailey, Henry T. Laurency a.o. Although John Keel often use the term elementals, has documented their materializations and understand the problem of encountering them he never seems to have considered esotericism as a paradigm or working hypothesis to understand these phenomena. This becomes even more enigmatic as he wrote in the final chapter of *Operation Trojan Horse*: “My skepticism has melted away, and I have turned from science to philosophy in my search for the elusive truth." Obviously he never discovered esoteric philosophy.

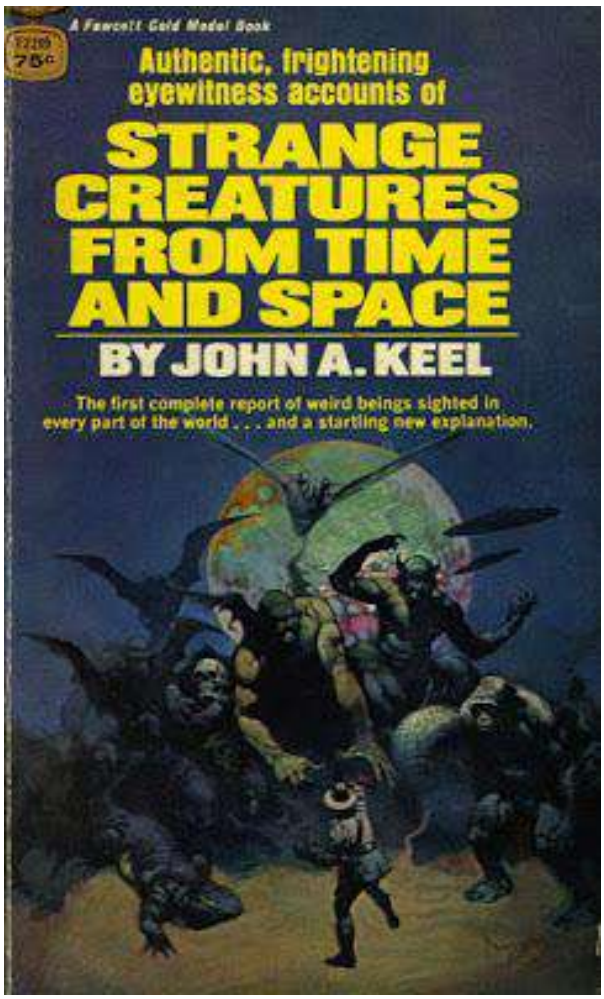


John Keel´s lack of knowledge of the Esoteric Tradition was one of the reasons why another of my guides and mentors, Riley Crabb of *Borderland Sciences Research Associates*, never liked his writings. While I tried to defend Keel and present his views and investigations as opening new vistas and giving further evidence of a multiverse, Riley Crabb could never see it this way. In a letter to me March 23, 1980 he wrote: "He (John Keel) is a wilderness crying for a voice, and I´ve told him so. His writings, like those of Jacques Vallee, leave one hopeless... Yes D.K. (Bailey-HB) does warn about the trickiness of Deva and Elemental contacts, but he places them understandably in the over-all picture of evolution we get from the Mahatmas of the Himalayas. There is no such inspirational lift from Keel and Vallee, and there can´t be because the two men aren´t even metaphysical kindergartners, they are metaphysical illiterates."

Personally I found a lot of "inspirational lift" from John Keel although neither Keel nor Vallee could be regarded as esotericists. There is a mass of data and conclusions in their books pointing to an interpretation clearly in line with the Esoteric Tradition. Like this quote from

Keel´s last book *The Eighth Tower* (1975): "Today, scores of scientists working in widely separated , unrelated disciplines are crossing the threshold into the world of ancient science. We call it progress, but Merlin will have the last laugh. Science is inching into magic..." (p.44)

To me John Keel and his books opened up a new world with his knowledge, humour and suggestive language. When you read *Strange Creatures from Time and Space* and are confronted with all the weird and frightening creature encounters the author gives this final "encouraging" prophecy: " "...someone within two hundred miles of your home, no matter where you live on this planet, has had a direct personal confrontation with an Unbelievable... Next week, next month, or next year you may be driving along a deserted country road late at night and as you round a bend you will suddenly see..."
H. P. Lovecraft would have loved that sentence.


A Fawcett Gold Medal Book
75¢
Authentic, frightening eyewitness accounts of
STRANGE CREATURES FROM TIME AND SPACE
BY JOHN A. KEEL
The first complete report of weird beings sighted in every part of the world . . . and a startling new explanation.

Guides and mentors: Henry T. Laurency

To keep the chronology of guides and mentors in my life the relevant name here should have been Jacques Vallee. His writings and ideas have greatly influenced me personally in my research and he was also an important inspiration in the founding of AFU in 1973. But as I have presented Vallee and his theories many times before I refer readers to these blog entries. When reviewing the guides and mentors in my life I find it difficult to arrange them in some sort of order of importance. They have all meant much to me during different time periods. Still, there is one individual that stand out as unparalleled and transcendent – the Swedish esotericist Henry T. Laurency.

Aktuarie Henrik von Zeipel, Stuvsta, fyller på onsdagen 65 år.

Han åtnjuter vid följande månadsskifte sin tjänat hos kommerskollegium, von

Aktuarie H. von Zeipel 65 år den 9/7.

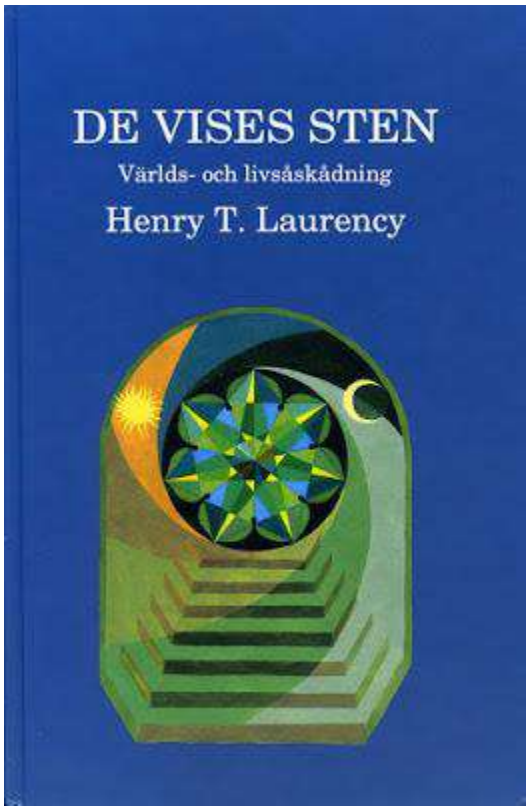
Zeipel är en gammal särpräglad personlighet, något som tar sig uttryck i hans mångskiftande gärning. Redan hans akademiska studier omfattade så pass skilda fack som filosofi och statistik. von Zeipel har tjänstgjort som amanuens i Stockholms stads statistiska kontor och som aktuarie i kommerskollegium, men han har samtidigt skrivit filosofiska och populärvetenskapliga skrifter.

Han är en tänkare som prövat mycket i tanke och liv men också en man som intresserar sig för de aktuella samhällsproblemen och deras belysning i allmänhetens ljus. Hans sociala intressen har alltid varit framträdande. I sin ungdom var von Zeipel en framstående schackspelare. Han tänkte först bli ingenjör, men prövade sedan både bankmannabana och journalistens yrken innan han hamnade i ämbetsverken. Jubilaren är en kringgyat man, ej blott på litteraturens område, han är också mycket hemmastadd i musikens värld. von Zeipel är varmt avhållen och högt uppskattad av sina många vänner, som på hans högtidsdag och vid hans ingång i pensionsåldern hjärtligt hyllar honom.

Laurency presented in the Swedish daily Morgon-Tidningen July 9, 1947

Henry T. Laurency (Henrik von Zeipel, 1882-1971) was an exceptional intellectual who studied philosophy at Uppsala University. His teachers were the famous Swedish philosophers Axel Hägerström and Karl Hedvall. For most of his life Laurency also studied the basic tomes of the esoteric tradition, especially Helena P. Blavatsky, Charles Leadbeater and Alice Bailey. He wrote several books presenting the Ancient Wisdom with a modern och scientific terminology, most of which can be found in English translations at the official website of the *Henry T. Laurency Publishing Foundation*. As an academic philosopher Laurency especially addressed the basic scientific, ontological and epistemological issues and problems confronting students of esotericism. He often pointed out that the only scientifically and intellectually tenable attitude to the esoteric worldview is to regard it as a working hypothesis: "To scientists without experience of other worlds than the physical, hylozoics can, of course, be only a working hypothesis" (*The Way of Man*, p. 39, online version).

To the esotericist the Laurency writings represent an invaluable treasure trove of data, a presentation of the Ancient Wisdom in a completely new way that can appeal to academics and non-conformist scholars. His criticism of other authors and writing style can be a stumbling block for the more emotional new age mystics but his books are not for the general public. Laurency is addressing the intellectual and cultural elite, His comments on science, philosophy, religion and cultural issues reveal a profound and penetrating knowledge. We also get to understand that his works have been inspired by one of the adepts of the Inner Government. "The *Knowledge of Reality* is not my work, even though I was the instrument holding the pen that wrote it, and was made to rewrite every page until the content was approved as being correctly perceived." (Knowledge of Life. Four. Online version, p. 17). That is why I presume the Alice Bailey reference to a "disciple of rare capability in Sweden" is actually Laurency. (A Treatise on White Magic, orig. 1934, p. 79. clothbound ed). If ever there was an esotericist of rare capability Laurency fits the description.



Swedish edition of the Philosopher´s Stone

In the biographical chapters Laurency gives a short summary of what information is new and unique in his presentation of esotericism:
"Philosopher´s Stone contains four revolutionary new teachings that were never given out even in the esoteric knowledge orders.
The first one is the solution of the mystery of “trinity”, the three equivalent aspects of existence, the basic idea of the absolute knowledge system, the foundation of the philosophy and science of the future. (Matter, energy, consciousness - HB)

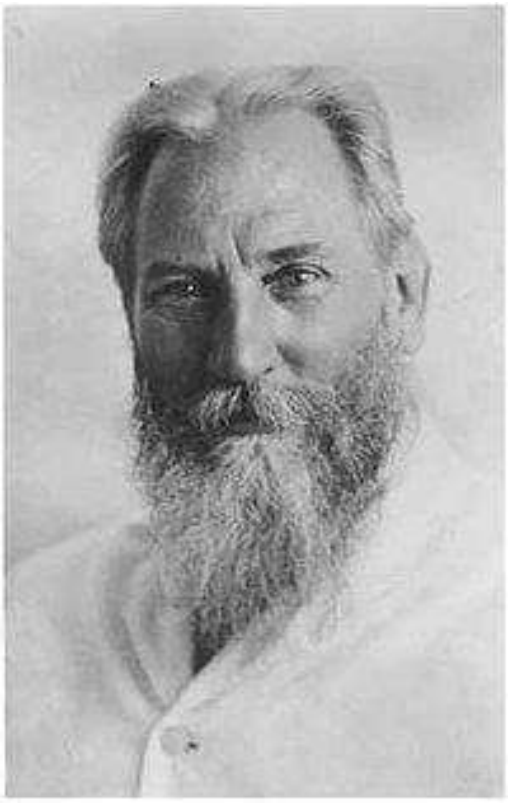
The second one is the assertion that matter (the atoms) is the carrier of consciousness, that the meaning of existence is consciousness development, that this consists in the monad's continuous self-activation of consciousness in ever higher kinds of molecules and atoms, that these molecular and atomic kinds indicate the limits of the different kinds of consciousness, that not having this understanding the self, or monad, will drown in the ocean of consciousness there is between worlds 48 and 46, as raja yogis do.
The third one is the objective criteria of the different stages of development indicated.
The fourth one is the formulation of the "laws of life", particularly emphasizing those which are essential to our times as introducing the Aquarian epoch, the epoch of law." *Knowledge of Life Four*, p. 17, online version)

I have written many articles and blog entries about Laurency and his books, also with some critical remarks. As a ufologist I have naturally been trying to gain a deeper understanding of UFOs and life on other planets from an esoteric viewpoint. There is no reference to UFOs in his books but in a letter to a friend who asked his opinion Laurency writes: "Regarding the "saucers" I have no knowledge and I have never taken an interest in any type of "phenomena". Actually the idea itself is not preposterous. The inhabitants of Venus have in addition to an etheric envelop a dense aggregate envelop confusingly similar to an organism. They are far ahead of us in consciousness development and have solved their "physical" problems. They know all about us so the visits could be a way to give humans something to ponder on" (Letter, October 12, 1965).

This is an interesting assertion that I have never found mentioned in the books by Alice Bailey or other esoteric writings. The esoteric tradition is on the side of mainstream astronomy in the opinion that no higher organic life is possible on our neighbouring planets. Esotericists assert that highly developed civilisations exist on the other planets in our solar system but at the next multiverse level, the etheric, normally invisible to our eyes. According to Laurency the people of our neighbouring planets do have dense physical bodies consisting of atoms and molecules held together electromagnetically. This means they can be formed and dissolved instantly if the individual so chose. Interestingly this is exactly what many of the first generation contactees reported to have witnessed, a.o. Howard Menger. But would they be normally visible or invisible to us on their own planets? According to Menger they would be invisible. Unfortunately Laurency never gave an answer to this riddle.

An American contactee with whom I have been corresponding for several years told me of his first experience of this phenomenon: "Before I had my first "visits", I was a total unbelieving skeptic. And I said to them at one point, "give me proof, personally", and I need never ask that again, that´s for sure. When you get proof my friend, you will feel like the world as you knew it has ended.... I remember the first time there was about 5 space people in xx (name withheld) house talking with her as I quietly watched, and then suddenly one of the men turned, looked directly at me, smiled gently, and then very slowly turned to the kitchen room wall and walked right through the wall! I watched this very closely as he then came back in... Let me tell you, those kind of incidents have a very deep and troubling affect on our minds because we cannot comprehend it." (Mail conversation February 25-26, 2012).

We find the same type of materialization phenomena often mentioned in the Theosophical literature. But then performed by the adepts or the planetary guardians. There is a charming episode described in Charles Leadbeater´s biography *How Theosophy Came To Me*: "It was in Madame Blavatsky's room in that hotel that I first saw one of the members of the Brotherhood. While sitting on the floor at her feet, sorting out some papers for her, I was startled to see standing between us a man who had certainly not entered by the door, which was straight before me the whole time, and had not opened. I jumped up uttering a sharp exclamation of surprise, which caused Madame to laugh inordinately. She said banteringly: "You will not go far on the path of occultism if you are so easily startled at a little thing like that." Then she presented me to the visitor, who proved to be he who is now the Master Djwal Kul, although he had not then taken the Initiation which made him an Adept." (p. 68).

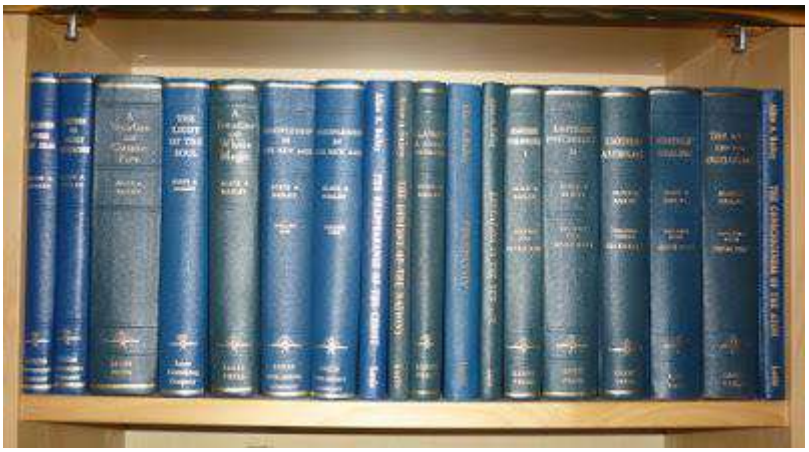


Charles W. Leadbeater

Most mainstream scientifically oriented ufologists would probably regard these type of studies and discussions as irrational, meaningless or new age nonsense. But I have noticed how several investigators of UFO and paranormal phenomena after years of research come to realize that the materialist, reductionist worldview is untenable. Like John Keel they turn from phenomena to philosophy in their search for answers. Ufologist Aime Michel expressed it this way to his friend Jacques Vallee: "Ufology is not a science but a process of initiation. One starts with field investigation and ends up studying Arab mystics". I agree with Michel but would change Arab mystics to the Esoteric Tradition.

Guides and mentors: Alice Bailey

As a young student in 1971 I was browsing the shelves in the antiquarian section of Anderssons bokhandel (Andersson Bookshop) in Norrköping. My eyes caught the title *Telepathy*, written by Alice Bailey. I bought the book and was immediately fascinated by its content, although there was much that was beyond my understanding and knowledge at the time. After acquiring some further titles by Alice Bailey I enrolled as a student in *The Arcane School* in 1972. Receiving the student papers *Light on the Path* I began meditation and study with the help of my personal secretary at the school. I kept this up for about one year but as I also had the ordinary school to attend and being chairman of the local UFO society I resigned from *The Arcane School* in 1973. This was my first acquaintance with the Alice Bailey books, which I would later continue studying all my life.



Parts of my Alice Bailey collection

There are today literally hundreds of metaphysical systems and schools and thousands of channeled messages from various exotic entities. Cults and new age societies are constantly being formed based on these messages while scholars are doing their best trying to document the new groups and ideologies, with their many offshoots. At *Archives for the Unexplained* (AFU) we have large collections of channeled messages, especially from "space people". They are usually exceedingly boring to read, a combination of well-meaning platitudinous comments and naïve love-and-light mysticism. It is fully natural and reasonable that academic scholars and intellectuals being confronted with such "wisdom" become even more skeptical of this genre and find secular humanism or materialist reductionism a better alternative.

The critical and scientifically minded student will eventually, if persistent, in this djungle of conflicting messages and teachers, discover that there is a philosophy and tradition of a quality vastly different from the popular new age channelings. It is referred to as The Esoteric Tradition or Ancient Wisdom and can be regarded as the third intellectual force or pillar in cultural history alongside religion and science. One of the foremost exponents of this philosophy or science of the multiverse is Alice Bailey. In other blog entries I have asserted that accepting esotericism as a worldview or paradigm does not imply irrationalism or a loss of intellectual integrity.

In the Esoteric Tradition as represented by a.o. Helena Blavatsky, Alice Bailey and Henry T. Laurency we find a philosophy that is consistent and rational with a profound humanism at its core. It also constitutes the best and most interesting multiverse paradigm and theory aviable to explain the multitude of intriguing UFO and paranormal phenomena documented by many researchers. Esotericism as presented by Alice Bailey is definitely on the side of modernity, democracy, social democracy, gender equality, human rights and politicallly more left than rightwing. She also wished to give a more balanced description of the adepts, the custodians of the Ancient Wisdom: " They will stand forth as living examples of goodwill, of true love, of intelligent applied wisdom, of high good nature and humour, and of normalcy. They may indeed be so normal that recognition of what They are may escape notice." (*The Externalisation of the Hierarchy*, p. 699).

Alice Bailey was for many years the amanuensis for the Tibetan, who dictated several of her books. He was given the name Djwhal Khul (D.K.) but that is not his real name. When first contacted and asked for co-operation Alice told the Tibetan: "Certainly not. I´m not a darned psychic and I don´t want to be drawn into anything like that". (*The Unfinished Autobiography of Alice A. Bailey*, p. 163). She had noted that many metaphysical and sprititualist writings were of so low an order of intelligence and mediocre in their content that educated people laugh at them and cannot be bothered to read them. Eventually she did give it a try as she found the quality of the esoteric philosophy dictated by the Tibetan of a high order.

Alice Bailey

The Tibetan asserts that he is "secretary and organising contact man" to the inner world government or planetary guardians. (*Discipleship in the New Age*, p. 33). He often refer to his access to the esoteric archive, library and museum maintained by the adepts, mentioned in several books by Blavatsky, Olcott and Leadbeater: "I but present the facts as I know them from my access to records more ancient than any known to man." (*Esoteric Psychology*, vol. one, p. 394). A problem with the Bailey books, Theosophy and esotericism in general is the abstruse and confusing terminology. The Tibetan is very much aware of this problem: "A new and deeper esoteric terminology is badly needed". (*Telepathy and the Etheric Vehicle*, p. 131). This problem has been brilliantly solved by the eminent Swedish esotericist Henry T. Laurency in his presentation of esotericism or the science of the multiverse. Another problem with the Bailey literature is the constant use of Christian terminology and references. Words and expressions like God, the return of Christ etc. should have been abolished and a more neutral or scientific language used. Alice Bailey probably favoured the Christian terminology because of her background as an orthodox Christian missionary but these expressions will have a deterrent effect on students with an agnostic or non-Christian background.

The investigator of UFO and paranormal phenomena will, in the books by Alice Bailey, find an enormous amount of data regarding various phenomena and entities. I find it somewhat amazing that neither ufologists nor esotericists have noted that in the writings of Bailey there are many references to an awaited extra-terrestrial intervention mentioned before 1946. I have found no less that 34 references on this subject in her books. Here a few examples from The *Externalisation of the Hierarchy*, clothbound ed. 1981:

April 1935: "... the regenerative forces of Those extraplanetary Beings Who offer Their Help at this time." (p. 25)

April-May 1940: "Hovering today within the aura of our planet are certain great spiritual Forces and Entities, awaiting the opportunity to participate actively in the work of world redemption, re-adjustment and reconstruction.... the waiting extra-planetary Forces." (p. 222-223)

September 1940: "There still remains one mode of intervention which is still more mysterious, illimitably more powerful, and definitely more difficult to evoke and subsequently to contact. This is the emergence, responce, or appearing of great Sons of God Who dwell in sources far removed from our planetary life altogether..." (p. 261)

April 1943: "Certain great Energies of extra-planetary significance Who stand ready to intervene..." (p. 392).

The books by Alice Bailey constitute an intellectual challenge. They are not easy to read but why should the science of the multiverse be easier to understand than any academic discipline? It takes years of intensive study and hard work to be an accomplished esotericist.

Mainstream academics and intellectuals will probably not consider esotericism as a working hypothesis or paradigm until definite empirical evidence indicates a multiverse. Until then esotericism will be the domain of scientific heretics and iconoclasts in the cultural underground. The philosophical attitude to esoteric philosophy has been formulated by the Tibetan:

"Our attitude should be that of reasonably enquiry and our interest that of the investigating philosopher, willing to accept a hypothesis on the basis of its possibility... Those open minded investigators who are willing to accept its fundamentals as a working hypothesis until these are demonstrated to be erroneous. They will be frankly agnostic..." (*A Treatise on White Magic*, 1971 (orig. 1934, pp 6, 32).

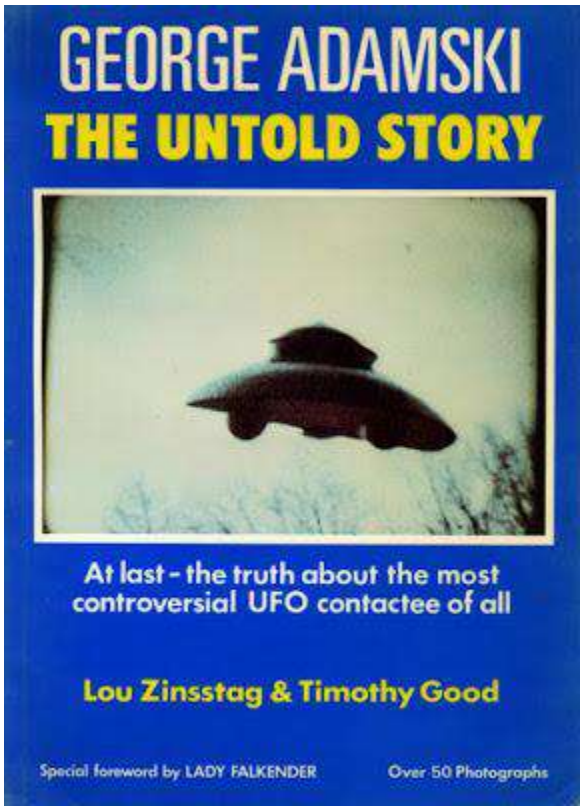
Guides and mentors: Timothy Good

To keep the chronology of the guides and mentors in my life the relevant name here should be Riley Crabb, director of *Borderland Sciences Research Foundation* (BSRF) 1959-1985. But as I have written rather extensively on Riley in earlier blog entries interested readers are referred to these blogs. Instead I wish to present the ufologist and author Timothy Good, who has been a great inspiration and friend for many years.

Rather early in my ufological career I lamented the fact that so few of the classic contactees of the 1950s had been thoroughly and seriously studied and their experiences documented. "Scientific" ufologists usually dismissed these individuals as cranks and cultists, without further investigation. Many contactees, of course, belonged to the rogue and crackpot category but there were, in my opinion, a few intriguing exceptions: George Adamski, Orfeo Angelucci, Daniel Fry, George van Tassel, Howard Menger a.o. Activists in the 1950s and 60s UFO and new age community were usually either rather naïve believers or debunkers on the issue of contactees. There were few open minded, serious investigators looking into the contactee enigma.

Timothy Good during his Swedish visit in 1998

This situation began to change in the 1980s with the publication of *George Adamski – The Untold Story*, written by Lou Zinsstag and Timothy Good (1983). Finally a study that was neither a hagiography nor a debunking dismissal but a careful weighing up of the evidence for and against this controversial man. After reading and reviewing the book in 1983 I immediately wrote to Timothy Good expressing my appreciation of their research: "Isn´t it peculiar that the first actual biography on Adamski should be written by Europeans? Where are the American UFO detectives?" I received a very kind reply and since then we have kept the correspondence going all these years. Timothy Good has provided me with many interesting documents, transcripts of interviews, photographs and data relating to his worldwide investigation of contactee cases. We have compared data and discussed all the tricky issues of this fascinating enigma.


GEORGE ADAMSKI
THE UNTOLD STORY
At last - the truth about the most controversial UFO contactee of all
Lou Zinsstag & Timothy Good
Special foreword by LADY FALKENDER
Over 50 Photographs

In my first letter to Timothy I presented my theory regarding secret brotherhoods on Earth and UFOs, the Esoteric Intervention Theory. Here a quote from Tim´s reply, dated February 27, 1984: "Let me discuss your fascinating theory, which, as you correctly point out, is not a new one. It may please you to learn that Howard Menger, with whom I spent a lot of time in 1978, shares your view. He does not now believe that the people he met (and meet them he did - of that I am certain) came from Venus and Mars, Saturn etc. He think´s it far more likely that they come from a superior civilization here on Earth that has existed for thousands of years. BUT may use Venus and Mars as bases, since they obviously have spaceflight capability."

The book by Lou Zinsstag and Timothy Good in many ways reopened the George Adamski case and inspired renewed investigative efforts to understand contact experiences. A more open minded view on contactees had earlier been presented by American ufologist Ted Bloecher at the First International UFO Congress in 1980. *George Adamski - The Untold Story* contain a mass of new data and insights into the controversial claims of this the first generation contactee.

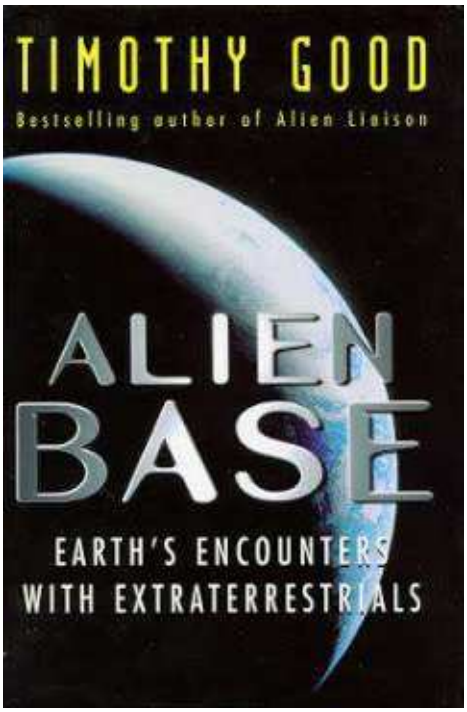
Timothy Good is not, like Desmond Leslie, an esotericist but his theories and conclusions relating to the experiences of Adamski and other contactees are in line with the Esoteric Tradition. Referring to the extraordinary feats of yogis like Paramhansa Yogananda he concludes: "It is my conviction that many extraterrestrials are capable of these and other even more fantastic feats: indeed, I see little difference in this respect between highly-evolved human beings on this planet and those from any other. These abilities are precisely what we should expect..." (p. 197). Timothy Good also express a deep fascination with individuals like

Comte de St. Germain, Cagliostro and Anton Mesmer and finds it likely they were associated with the "ancient races". (Earth. An Alien Enterprise, pp. 405-406).

Timothy Good

From an esoteric aspect there is an interesting point made by Lou Zinsstag, relating to the rather doubtful claim that Adamski had some "private tuition" in Tibet at an early age: "I suspect that the young boy must have enjoyed tuition by a teacher or guide, connected with a group in Tibet, as he subsequently founded the "Royal Order of Tibet"". (p. 5). Could Adamski, at an early age, have been contacted by a Tibetan teacher, similar to the experiences of Millen Cooke, who wrote the prophetic article *Son of the Sun* in 1947?

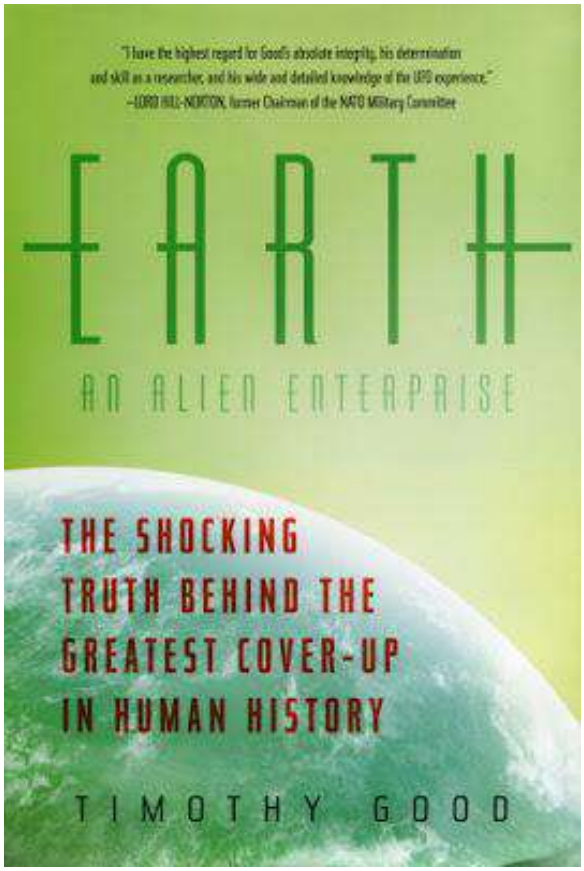
One of my favourite books by Timothy Good is *Alien Base* (1998), a comprehensive account of physical contactee cases documented by the author during his worldwide travels. Here we find the remarkable contact experiences of Joelle Marchemont, a good friend of Timothy Good for many years. In a letter in 1984 I asked why he regarded her as reliable: "Re. my contactee friend. Why reliable? I have known her since 1952 and can vouch for her integrity. She has never tried to capitalise on the story, and, indeed, is unable to discuss all the details, due partly the the ET`s ability to control her memory of certain things they told her, and also becuase she was in the Maquis (French Resistance) in the last war, and thus is able to keep some information to herself." (Letter August 28, 1984).



To mainstream serious ufologists Timothy Good is probably best known by his classic studies *Above Top Secret* (1987) and *Need to Know: UFOs, the Military & Intelligence* (2006). He has for many years lectured worldwide and several of these lectures can be found at YouTube. As a professional violinist and a member of the London Symphony Orchestra for fourteen years, he has worked together with famous musicians as George Harrison, Elton John, Paul McCartney and U2. A rather unique combination of talents and achievements.

A young Timothy Good in Japan

The latest book was published in 2013, *Earth - An Alien Enterprise*, which I reviewed in an earlier blog entry. Chapter eleven is a summary of the Swedish Richard Höglund case, which I spent many years documenting and has discussed extensively with Timothy. We have sometimes differed in opinion on the veracity of various contactees. One example is the controversial Amicizia story from Italy of which I have grave doubts. But most of the time during our years of correspondence we have reached similar conclusions on cases investigated.



Reading and listening to Timothy Good is a stimulating adventure and intellectual challenge. You may not always agree with his ideas and theories but he has done what serious ufologists neglected to do: to thoroughly investigate and document the first generation contactees and their experiences. Because of this interest he is sort of a heretic among the "scientific" ufologists and skeptics who continue investigating the easily explained lights in the sky instead of going after the real enigma, the close encounters and contact experiences. It was very much with the help of Timothy Good that I was able to elaborate an extended version of Vallee´s Esoteric Intervention Theory. In this respect he has been an important guide and mentor of which I am eternally grateful

Guides and mentors: Sture and Turid Johansson

In my life I have met many interesting and extraordinary personalities. Some have been basically mentors and others both friends and mentors. In this last category I include the couple Sture and Turid Johansson, often mentioned in older blog entries. I first met Sture and Turid in late Autumn 1972 and we immediately became very good friends. They freely shared their many and sometimes frightening UFO and close encounters. The rather unusual and varied experiences of Sture and Turid was what actually inspired me to begin in depth investigations of the often complicated and controversial physical contactee cases. Foremost the enigma of Richard Höglund.

Sture and Turid Johansson had been involved in UFO and spiritualist circles for several years before I met them. They were spiritual searchers studying different teachers and traditions. After a lecture at Stockholms UFO-Center in 1973 Sture and Turid began meditation meetings at their home in Lidingö, Stockholm, with a group of members from the UFO society. In November 1973 I was invited to attend these meditation sessions. We met every Friday night for about three years and became a very tightly knit group and close friends. For me this group was especially important as I was troubled by personal problems during the Spring of 1974.

Sture and Turid Johansson

We all became fellow spiritual seekers in the meditation group, studying a.o. Helena Blavatsky, Rudolf Steiner and discussing all aspects of philosophy and paranormal phenomena. These were joyous and inspiring gatherings. Although the subjects discussed were serious we often joked heartily and rather irreverently about spiritual teachers and ourselves. As almost all of us were active in various UFO, parapsychological and spiritual organizations we referred to our group as The Occult Mafia.

We often gathered together at holidays, New Year´s Eve and other occasions. We had summer parties, visiting lectures, exhibitions and interesting persons among our acquaintances. One evening we spontaneously decided to place our meditation session deep in

the forest, a few Swedish miles south of Stockholm at a place called Paradiset, the Paradise. After having walked in the dark forest for about a mile we arrived at a small lake, Trehörningen. There the group settled together, meditating and gazing at the beautiful night sky filled with stars and occasional meteors. It way an awe-inspiring evening full of magical beauty and mystery. Many times later we gathered at this place for recreation and bathing in the lake, a few times sleeping in a lapp cot or tepee built close to the lake.

Me in the lapp cot (tepee) at Paradiset, August 1974. the dog belonged to Sture och Turid

New year celebration with the group 1974. Sture, Turid and Lennart Johansson

I came to know Sture och Turid Johansson very well and we spent many evenings at my small one room apartment in Sundbyberg, discussing and trying to understand the many facets of the UFO enigma and of course their own close encounters and contacts. Often during these evenings we were joined by our good friend Åke Franzén, one of the few Swedes to have personally investigated the famous Mothman in West Virginia. Åke was a volcano of good spirits coupled with an intense thirst for knowledge of all aspects of UFO and paranormal phenomena. Our gatherings were full of joy and laughter and will forever be cherished in my memory.

Happy gathering at my apartment March 1978, Turid, Åke Franzén, Sture

A seminal event occurred during our meditation meeting on November 19, 1976. Turid told the group that Sture had recently begun going into a trance state and a spirit, Simeno, had started talking through him. Although members of the group had read about many paranormal events we were all somewhat apprehensive when Sture started to gasp and shake, rised up and a completely foreign voice came from his lips. The voice greeted us and told us not to be afraid.

The trance communications marked the beginning of the end for the meditation group. Sture och Turid Johansson became more and more involved in spreading the messages from Simeno, and later an old Egyptian calling himself Ambres. In 1976-1977 I participated in several trance sessions at the home of Sture och Turid and hade many long conversations with Ambres. I taped these sessions and they became important as they taught me a lot of how trance communication works and the problem of interpretation.

The teachings of Ambres became very popular and soon a group formed around the couple. In the 1980s Sture och Turid moved to the north of Värmland, building a center attracting many followers who came from all over the world to listen to the Ambres teachings. Sture became very famous in the 1980s when celebreties like Shirley MacLaine and Dennis Weaver visited the center in Sweden. Sture and Turid travelled around the world and I have letters and

postcards posted from California, Hawaii and Mexico. Sture also figures in the miniseries *Out On a Limb* from 1987, based on the bestselling book by Shirley Maclaine. It was perhaps inevitable that our meditation group should split up and the members chose different paths in life. The group had served its purpose and our respective dharma made us chose different roads and spiritual traditions. For me the way ahead meant an extensive study of the Esoteric Tradition, especially Henry T. Laurency and Alice Bailey.

EXPRESSEN

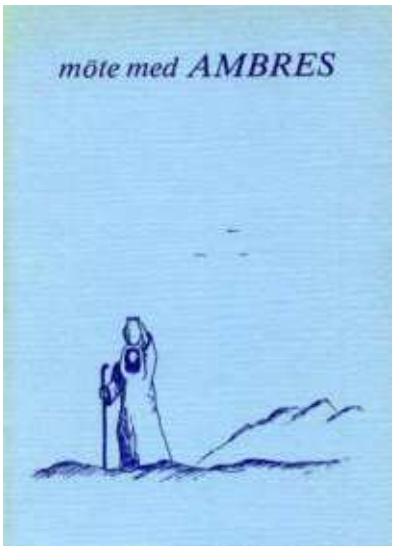
Tisdagen den 26 november 1985

Shirleys möte med anden

Foto: ANDERS FUGELSTAD

Article from the Swedish daily Expressen November 26, 1985 when Shirley MacLaine visited Sture Johansson

Listening to the taped trance sessions and reading the books written by Sture Johansson I noticed very early that the teachings of Ambres reflected the ideas we had discussed in the meditation group and corresponded clearly to the personal philosophy of Sture and Turid, a mixture of mysticism, spiritualism and Theosophy. Nothing really new came from Ambres. Turid was very much influenced by the doctrine of Mentalism, a form of advaita subjectivism stating that material reality only exists in our minds. In the words of Ambres: "The first four dimensions exist only if someone experience them. The beholder is Man. It is you who have created this room". We also find statements like: "This is not a teaching you should cultivate with your intellect" - "We should never compare teachings". I state this not as debunking criticism because the teachings are in many respects inspiring, beautiful and have probably helped many people to a more positive lifeview. There is no fanaticism, life-negating asceticism or political extremism presented.



Swedish book with the Ambres teachings

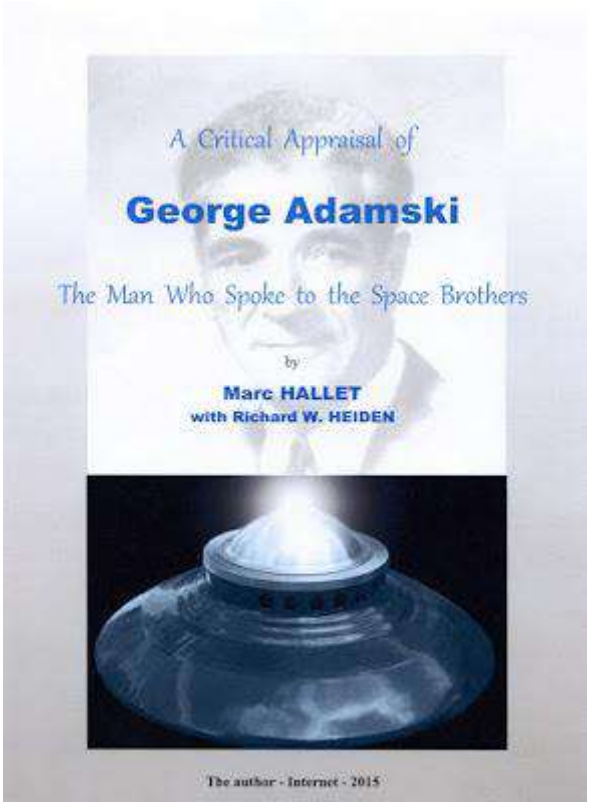
What would be my interpretation of the teachings and identity of Ambres today? Although the word esoteric is sometimes used in the teachings the philosophy presented is not esoteric, except **with** regard to some basic ideas. The intellectual and scholarly esotericist would immediately notice the differences. Besides this fact the adepts or the planetary guardians never use trance channelers with no control of who is communicating. To understand this phenomenon from an esoteric viewpoint I use my standard reference works in the multiverse science. A very good presentation and reasonable explanation can be found in two books by Alice Bailey. Students should read *From Intellect to Intuition*, pp. 243-249 (clothbound ed.). Here a few quotes relative to the problem of meditation and entity communication: "Again, some "force" - a word frequently used - or some entity comes to the student, as he meditates, and outlines to him some great work that he has been chosen to do; some world message that he has to give and to which the whole world is to listen...Should an apparition appear to him, therefore, and should such an entity make platitudious comments, he will use the same judgement as he would in business or ordinary life... He would probably laugh and continue with the activity or duty of the moment"... The world of illusion is full of these thoughtforms, constructed by the loving thoughts of men down the ages. Regarding channeled messages some further information is found *Telepathy* by Alice Bailey pp. 75-77: "These messages are normally innocuous, sometimes beautiful. because they are a mixture of what the recipients have read and gathered from Christian sources and the Bible." From the viewpoint of the Esoteric Tradition the identity of Ambres could be either a subconsciously created fantasy personality or an astral entity masquerading as an Egyptian sage.

Sture and Turid eventually separated while Sture continues his work and teachings in Värmland with a new partner. Turid died in October 2010. She will always stay in my memory and I cherish the varm friendship and many joyous meetings we had together. In several respects both Sture and Turid became my teachers and mentors and I am grateful for our time together.

6. UFO Contactees, Case Histories

Marc Hallet - A Critical Appraisal of George Adamski

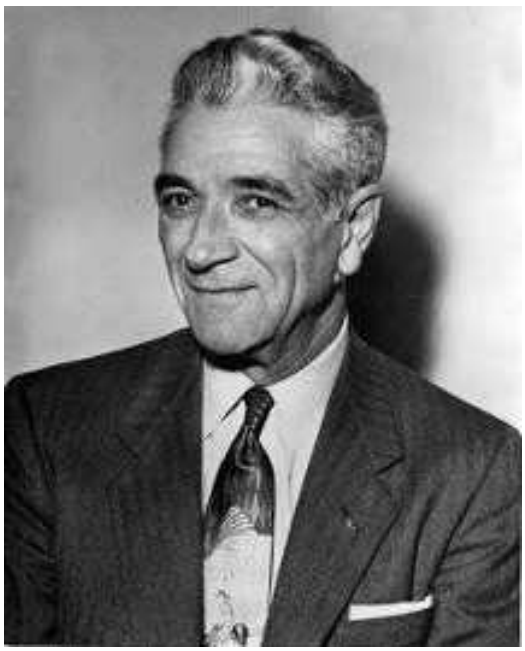
Mention the name George Adamski among serious, scientific ufologists and you will without hesitation get comments like: Liar, fraud, cultist, charlatan etc without much argumentation. What scientific ufologists fail to recognize is that this kind of emotional response is simply a reflection of the naïve new age ufologists who already know the answer without investigation. Mere criticism is not enough. You must have facts. It was therefore with great anticipation I received the latest book by Marc Hallet, *A Critical Appraisal of George Adamski. The Man Who Spoke to the Space Brothers*, written in collaboration with American ufologist Richard Heiden. The book is free for download on the internet.



Marc Hallet has generously donated his large Adamski files to AFU. An important and invaluable collection of material for future research. In many ways Marc and I have the same background in ufology. We were born in 1952 and entered our ufological careers by being rather naïve Adamski fans. Marc working together with Belgian Adamski co-workers May and Keith Flitcroft. And we both after a few years discovered the problems with Adamski and became much more critical of his books and claims. For Marc this discovery entered a lifelong investigation of George Adamski, resulting in several books, mostly in French. For me a 40+ year investigation of both foreign and Swedish contact experiences, including the controversial first generation American contactees.

As I value intellectual honesty I find it important, before I continue my review, to state that my personal views on Adamski differs in several respects from Hallet. Readers of my latest

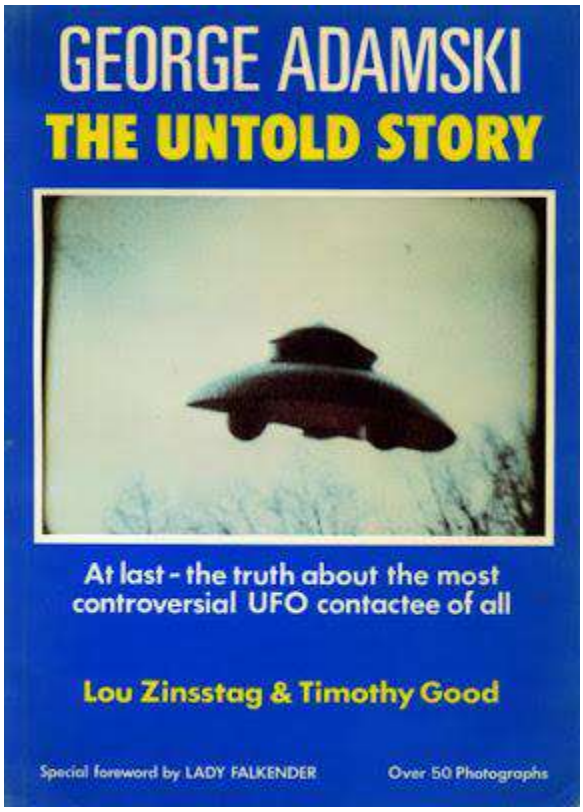
book and blog are aware of that I present an alternative theory, a variant of Vallee´s Esoteric Intervention Theory. Briefly I suggest that some of the first generation contactees, including Adamski, were involved in a cultural influence experiment orchestrated by a group of benevolent alien visitors from somewhere in our multiverse. This of course makes me a heretic among heretics in the ufological community. But I have reached a similar conclusion regarding Adamski as Dr. Berthold Schwartz mentioned to me in a letter after his investigation of contactee Howard Menger: "The contact claims and case of Howard Menger is far from being an open and shut or black and white matter." To be fair and intellectually honest I must of course also state that my theory may be wrong.

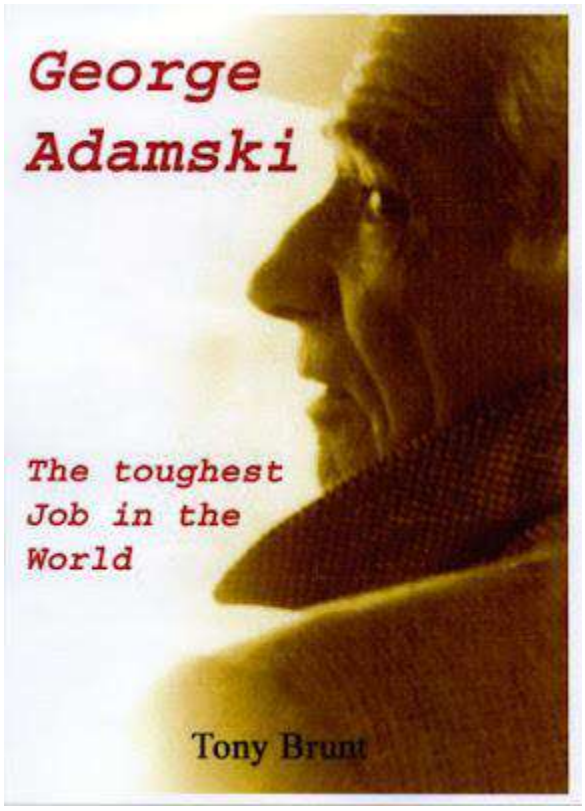


George Adamski

A Critical Appraisal of George Adamski is a very important book that should be read by all serious ufologists. It is the result of years of research and presents a multitude of new data on Adamski, including an appendix with many interesting documents and a bibliography. But I would suggest readers compare this volume with *George Adamski – the Untold Story* (1983) by Lou Zinsstag and Timothy Good plus *George Adamski. The Toughest Job in the World* (2010) by New Zealand journalist and ufologist Tony Brunt.
In fifteen chapters Hallet documents his involvement with the Adamski movement, his defection after discovering indications that the Rodedeffer film of 1965 was manipulated and his resulting detailed investigation of the photographs, films and claims of George Adamski. And Hallet is very sharp in his assessment. Adamski was a simple fraud and con-man who "raised the lie to the level of an art." There are no question marks in Hallet´s book, no doubts, no ambiguities, all is black and white. Adamski was a liar. And this is what I find the greatest flaw or problem with this book. Hallet frequently fails to mention facts and data that support a different interpretation. All who have seriously studied Adamski realize he was a mystic and very unreliable in much of what he said, a Janus man. Even Tony Brunt, who makes a different assessement of Adamski, writes in his biography: "He seemed to be half holy man,

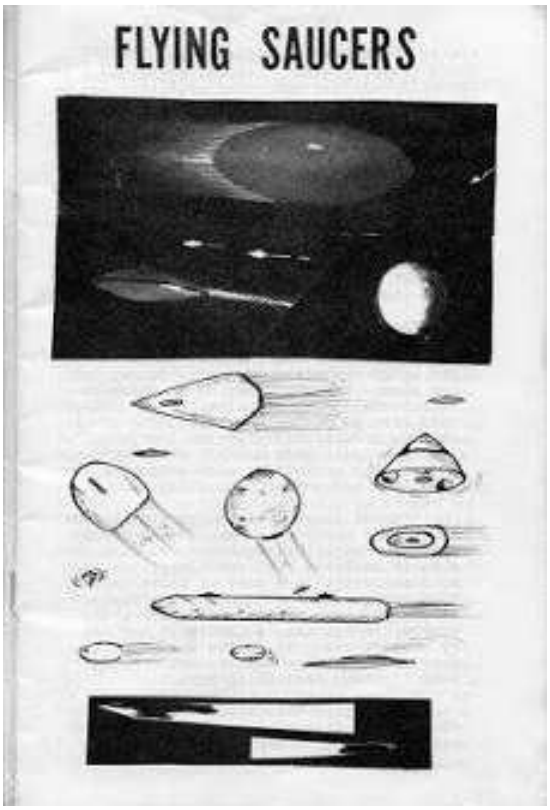
half huckster, a fascinating blend of the sublime and the slippery. Adamski was two of a kind".


GEORGE ADAMSKI
THE UNTOLD STORY
At last - the truth about the most controversial UFO contactee of all
Lou Zinsstag & Timothy Good
Special foreword by LADY FALKENDER
Over 50 Photographs



Tony Brunt

Much of the book is devoted to elaborate critical studies of the the Adamski films and photographs. As my technical expertise in this field is practically nil I refrain from comments on this issue. Personally I hope that Glenn Steckling of the Adamski Foundation, who is the custodian of the original negatives, will let these be professionally examined and the result presented to the public. One interesting fact is that Adamski was not the first to illustrate the "Venusian scout craft". This was instead presented in a booklet, *Visitors From Space,* by contactee Eugen Drake in 1949 or 1950. On page 127 Hallet mentions the observation of a scout craft and crew made by Lucy McGinnis alone, not together with Adamski. According to Hallet, McGinnis "thought she saw the Venusian saucer up close" and that the observation was probably a dream. This gives a totally misleading picture of what actually happened. I received the transcript of Timothy Goods interview with McGinnis in 1979. From this it is evident that Lucy was wide awake and stood outside the house in Palomar where she at close range observed a translucent craft with human looking crew. Lucy McGinnis had left as Adamski´s secretary in 1962 when she couldn´t stand more of his wild claims and behavior. When Timothy Good asked why she didn´t reveal the truth about Adamski´s many claims she gave a very interesting answer: "It never bothered me to the extent that I made an issue of it, because, you see, I could have made an issue of it, if I hadn´t seen those ships".

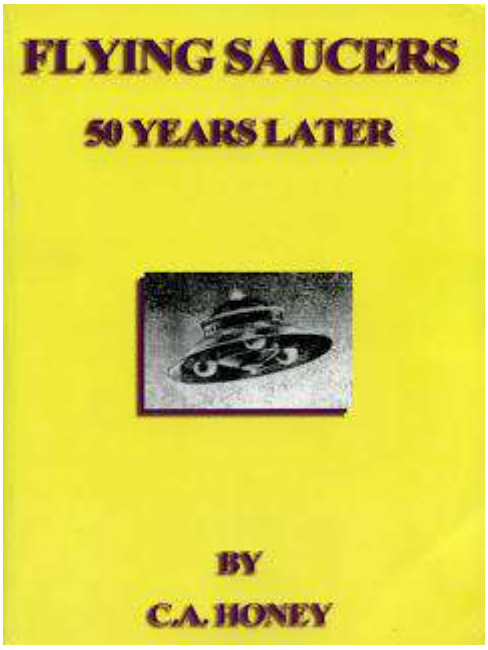


Page from Visitors From Space by Eugen Drake

There have been many observations made of the Adamski-type craft in various countries, also in Sweden. And not only by Adamski devotees. I personally investigated one such observation made by a bus driver in 1969. He only reported his close encounter to the Swedish military. British ufologist Jenny Randles also mentioned such cases in one of her books. And I have still not found any evidence of fraud regarding the photos taken by Tahalitha Fry in Oregon, November, 1968. AFU are in possession of the letters she wrote to her Swedish friend Edith Nicolaisen shortly after the incident. So even if Adamski did fake his pictures these type of craft obviously exist. As to the Rodeffer film of 1965, was Madeleine simply lying when she in great detail told of the encounter and the three mysterious individuals that came to her home minutes before the craft appeared and told them to get ready? Tony Brunt interviewed Madeline in May 2009 and she said of these men: "They could have been your uncle, or your cousin, or you. I got the impression their role was a supportive one, to be sure we both held up under the excitement of the occasion." Hallet speculates that Adamski could have hypnotized Madeleine to see the craft. Not a very likely explanation. Omitted in Hallet´s biography is also Desmond Leslie´s observation in 1954, together with Adamski, of a small observation disc very close.

Photo by Tahalitha Fry 1969

Carol Honey was an Adamski co-worker in the 1950s and 60s before he became disillusioned with the very extravagant tales and lies Adamski produced in the end of his career. Marc Hallet corresponded with Honey during his last years and they developed a sincere friendship. "Intellectually honest" is Hallet´s assessment of Carol Honey. But I think it would have been appropiate by Hallet to also mention that Honey was a contactee himself, which he mentioned sometimes in his newsletters. "I have had personal experiences myself which proved a lot of things to me but I will not make them aviable to a skeptical public" (March, 1968). "I have met one highly evolved spaceperson who had a bad scar so on this point I speak from personal experience." (June, 1963)



According to Hallet, Desmond Leslie knew that Adamski was a crank. "No doubt, when he realized that Adamski was a rogue, he was not really offended. Maybe he was even greatly amused by that revelation, laughed at it with its perpetrator, and decided to carry the joke further." This speculation has no basis in fact and is a complete misunderstanding of Desmond Leslie, his philosophy and his personality. Desmond Leslie defended Adamski all his life but he was an esotericist and interpreted Adamski´s experiences according to the Esoteric Tradition.

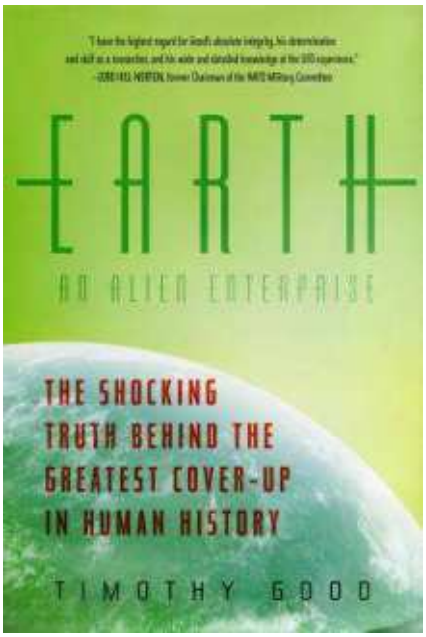
Desmond Leslie and George Adamski

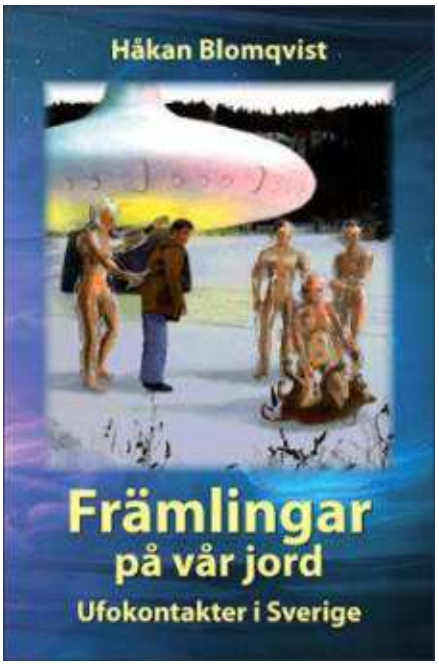
In my personal investigations of contact cases in Sweden I have found independent witness confirmation, that the contactee really did meet some type of "strangers", whoever they are. We find this also in the Adamski case. Lou Zinsstag mention that when Adamski stayed in a hotel in Basel in 1959 he was now and then visited by his contacts. Lou decided to check on this and asked the hotel manager and the porter. Both men answerered: "There are several men who come at nine o´clock, but never more than two at a time". Marc Hallet´s comment on this fascinating information is only a derogatory speculation that Adamski was having secret homosexual meetings. To my knowledge there are no facts supporting such a hypothesis.

With these critical notes I find it important to reiterate that I appreciate Marc Hallet´s book very much. It is an important contribution to our understanding of George Adamski. I am not defending Adamski in the usual sense but my theory is that he, as some other early contactees were involved in an experiment that they often didn´t really understand themselves. And in common with Carol Honey I find the philosophy presented in *Inside the Space Ships* beautiful and inspiring. I believe the last word on Adamski has still not been written. There is a deeper mystery in the contactee enigma that needs further research. In this controversial field I find it necessary to keep an open mind as well as be critical of critics and skeptical of skeptics

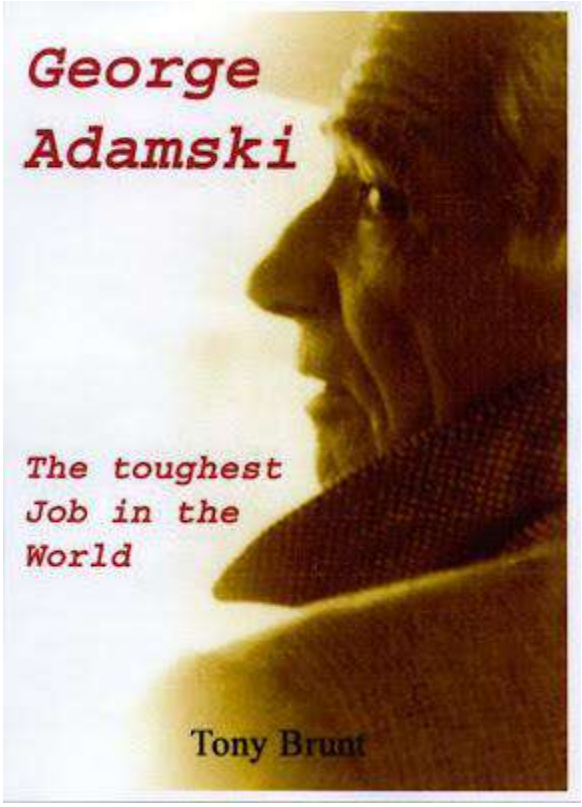
The George Adamski correspondence

Today arrived the long awaited new book by my old friend and UFO collegue Timothy Good. *Earth: An Alien Enterprise* is a 466 page tome published by Pegasus Books, New York. Of special interest to me are the many chapters documenting physical contact cases from all over the world. In this respect the book is a sequel to Alien Base, published in 1998. Chapter eleven, The Overlords, in Timothy´s latest book is a summary of the complicated Swedish contact case of Richard Höglund, documented in my book *Främlingar på vår jord. Ufokontakter i Sverige* (Aliens on Earth. UFO contacts in Sweden). I gave Timothy permission to use the data from my own investigations because this case as very intriguing and should be of interest to ufologists worldwide.





I have been corresponding with Timothy Good since 1984 when his first book, *George Adamski - The Untold Story*, was published, co-authored with Adamski´s former Swiss representative Ms Lou Zinsstag. What I wrote in 1984 in my review is unfortunately true even today: "For several years I have experienced a growing frustration over the fact that so few of the old contactees have been investigated and their experiences documented." It is a peculiar fact that the only thorough documentations of the most well-known and controversial UFO contactee of all times, George Adamski, has been made by an Englishman (Timothy Good) and a New Zealander (Tony Brunt) - *George Adamski - the Toughest Job in the World.* Where are the American ufologists and biographers?



Based on my own investigations of Swedish physical contact cases of the Nordic alien variety I believe we need to take a second look at the classic contactees of the 1950s: George Adamski, Daniel Fry, Orfeo Angelucci, George Van Tassel, Howard Menger Et al. They obviously were in contact with some individuals who claimed to be extraterrestrial. But there are other options and possibilities than "Venusians". I have mentioned this problem in several earlier blog entries and for many years suggested an alternative working hypothesis based on Jacques Vallee´s esoteric intervention theory.

What is needed in contactee research is competent, critical but open minded ufologists, neither naive believers nor reductionist debunkers. Academic scholars, authors and journalists are aware of the extreme importance of private correspondence when writing theses and biographies. Searching for and collecting correspondence has been something of a priority at AFU. And we are fortunate to have received files and correspondence including many of the early contactees. This week I also discovered we had a copy of The Adamski Documents. Part

1, published by Gray Barker in 1980, donated by Hilary Evans. This is a collection of various Adamski correspondence from 1957 to 1965.

George Adamski in Denmark 1963

In the 1980s I received, from Lucius Farish, a copy of a very unique correspondence between George Adamski and Miss Emma Martinelli. The letters were written between August 16, 1950 and May 8, 1952, i.e. before the famous contact in the California desert November 20, 1952. Emma Martinelli was a member of the San Francisco Interplanetary Club and knew Adamski from 1949 until his death in 1965. In these letters Adamski reveal some very interesting facts regarding his first "science fiction" book *Pioneers of Space*, published in 1949. "... speaking of visitors from other planets, you see, in the physical I have not contacted any of them, but since you have read Pioneers of Space you can see how I get my information about these people and their homelands." (January 16, 1952). In an earlier letter he presented this explanation: "In this letter I have explained, using illustrations, how one may venture from one place to another, while his physical is one place and he is in another. That is the way I have written this book. I actually have gone to the places I speak of; I actually have talked to the ones I speak of. To you I can reveal this since your letter reveals much, while to others I keep silent about this." (August 16, 1950).

This is very interesting data as Adamski later was very much against any form of psychic communication with space people and strongly objected to the esoteric interpretation of his physical contacts given by Meade Layne and Riley Crabb of Borderland Sciences Research Association (BSRA). They regarded the craft and space people as belonging to the etheric world, normally invisible to us. In The Adamski Documents. Part 1 there is a letter where

Adamski gives this view of the problem: "... in reference to Riley Crabb we have met several years ago. I do not support his esoteric views for if the teachings had been correct we would not be in the trouble that we are today... I feel that his research is based on the psychic and his little bearing on the present day events." (December 11, 1962). This is a rather contradictory statement comparing his earlier explanations. Riley Crabb was a Theosophist and the space people teachings given by Adamski in *Inside the Space Ships* are basically identical to Theosophy so his criticism of Riley Crabb sort of miss the point.

Riley Crabb 1912-1994

In several of these early Martinelli letters Adamski mention that he has written another book on "saucers and space ships" and that his manuscript is now in the hands of Henry Holt Co. This was told in a letter of November 24, 1951. I have never heard of this manuscript but if it could be found we may get many more clues to the George Adamski enigma.

The enigmatic Carol Honey

The American ufologist and contactee Carol Honey (1928-2007) is today largerly forgotten in the annals of UFO history. He was an aerospace engineer and accomplished hypnotist who for seven years was George Adamski´s right-hand man. But he also claimed personal physical contact and close co-operation with a group of space people secretly operating behind the scenes. Unfortunately very little research and documentation has been published regarding his contact experiences but I find him an intriguing and enigmatic figure in the early contactee scene.

Carol Honey

Anaheim Space Research Engineer Tops in Checking Flying Saucers

S. P. Newsletter, Jan - 67

PAGE 2, ISSUE 61

Aircraft Engineer Insists Visitors From Other Planets Work for U.S.

Much data on Carol Honey can be found in *George Adamski. the Untold Story* by Lou Zinsstag and Timothy Good, (1983). But information om Honey´s personal contacts with space people are a bit more difficult to trace. Bits och pieces of data are scattered in his publication *Cosmic Science Newsletter*, later changed to *Science Publications Newsletter* (S.P. Newsletter), published between 1962-1966. Timothy Good and Lou Zinsstag met and interviewed Carol Honey on November 19, 1979. Timothy has kindly sent me a transcript of the interview. To my great surprise they never asked about Honey´s personal contacts but concentrated on his co-operation with George Adamski. On two separate occasions, in 1979 and 1986, I wrote letters to Carol Honey with the hope of receiving more data on his experiences but he never answered.

In a letter to *Flying Saucer Review*, March-April 1959, Carol Honey mention that his interest in UFOs began after observing a "huge UFO flying behind an airliner". He moved to California and started investigating witnesses and contactees but was disappointed when finding so many mystic channelers among the contactees. But things changed when he met Adamski: "I visited George Adamski at his home in November of 1957. I fully expected to hear the same type of story as I had been hearing. Instead I got a real surprise. Here was a story down-to-earth and not involving seances, trances and other such things as I had run into before." On a lecture tour with Adamski, Carol Honey had his first encounter with space people at a cafe in Oregon.

George Adamski in Denmark 1963

Here are a few relevant quotes from various articles by Honey regarding his contacts:
"I worked with Mr. Adamski personally for almost four years before I had my first contact. It was entirely unexpected when it occurred. Mr. Adamski didn´t know it occurred until some time afterward." (Cosmic Science Newsletter, June 1962, p. 1)

"While it is possible that more than one group was here on earth at the same time, those I worked with was comprised of only six individuals, each with a separate and distinct objective to accomplish. Certain United States leaders and scientists were working with them and one of those who knew what was going on was President Kennedy... Those living among us were supplied with funds by Howard Hughes and some of the reverse engineering was done at Hughes Aircraft Company. I personally had meetings with intelligence personnel of the United States who wanted certain information I had about the spacepeople." (Mrs O`Leary´s Cow, publication no. 302, November 2003, pp. 4-5)

"I was with Adamski when he had one of his contacts with ETs, to use the term som many use today and my own meetings were with physical humanoid people who periodically visited our planet when it was necessary to complete an assignment or help fulfill whatever job they were assigned to do at the time... This is not a claim that I am the only one having a legitimate ET contact. I am merely the person chosen years ago to lead the group among us here today and supply answers to combat the false ideas that abound today. Most people in the group are proceeding quietly and unobserved in their efforts to continue the public education." (Skeptical Analysis, publication no. 293, August 2003, p. 10).

Answer to a question from ufologist Lucius Farish: "Some spacepeople have scars from accidents, many do not... I have met one highly evolved spaceperson who had a bad scar so on this point I speak from personal experience. " (S.P. Newsletter, June 1963, p. 18).

"Six months before Mr. Adamski turned over his work to me, I was told by the spacepeople, during a face to face physical contact, that I had been chosen to succeed Mr. Adamski in his work. Sic months later I got the statement above from Mr. Adamski direct. Mr. Adamski was not present at that contact, or at any others..." (S.P. Newsletter, October 1963, p. 1).

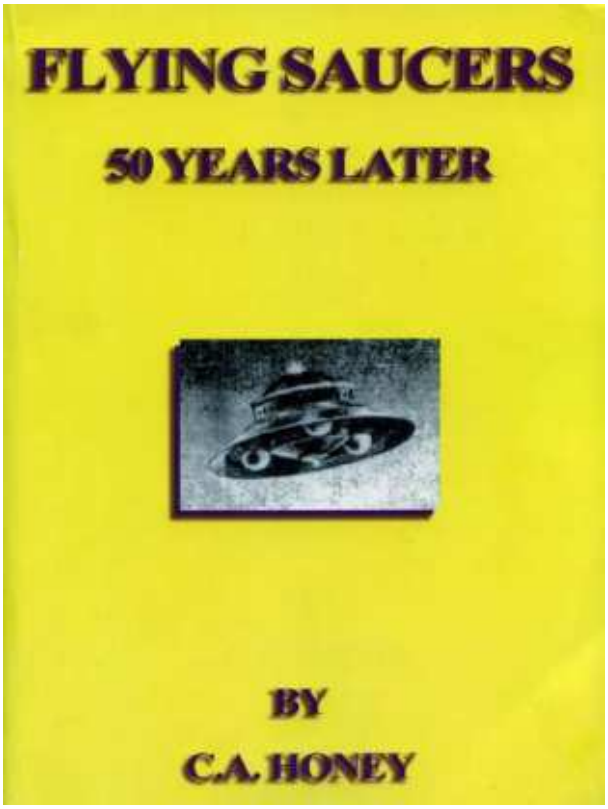
Like many of Adamski´s co-workers Carol Honey left the partnership in 1963 when Adamski´s behaviour and claims became increasingly irrational. Edith Nicolaisen, founder of the Swedish publishing company Parthenon in 1957, and publisher of Adamski´s books, asked Carol Honey about his views and experiences in a letter February 10, 1968. Honey answered in a reply March 29, 1968: "George Adamski went off the beam before he died and many statements he made has destroyed much of the good he did previously. I can only back up the information in his first three books and most of this I can´t back up with physical evidence. I have had personal experiences myself which proved a lot of things to me but I will not make them aviable to a skeptical public."

Edith Nicolaisen

With only these sources and data it is very difficult to estimate the reliability of Carol Honey´s claims. He express a healthy skepticism when it comes to channeled information from spacepeople and is well aware of the psychological interpretations of these experiences. Many of his articles are scientifically oriented and down to earth, unusual in the contactee field. But when it comes to articles on religion and philosophy his lack of knowledge and scholarly erudition becomes obvious. There are some funny remarks on this issue in his newsletters:
"I have never read any books on philosophy (except Adamski´s Cosmic Philosophy), so I am unfamiliar with the way others use certain terms." (June 1962).
"Since the spacepeople have evolved far past the philosophical flounderings of earth, I feel it is unnecessary for me to waste time reading or studying the individual books here on earth." (July 1962).

I find it odd that Carol Honey never found or studied the more intellectual works in the esoteric tradition, Blavatsky, Leadbeater, Sinnett, Bailey. Perhaps his experiences among the 1950s California channelers and mystics made him skeptical to all such claims. If he, like Desmond Leslie, had studied the more academic writings in esotericism his perspective and knowledge would have been different. He could as an example have found his skeptical views on channeling confirmed and esoterically explained in *Telepathy* by Alice Bailey (p.75-77, 1966 edition). In this area he didn´t follow his mentor, George Adamski, who was well informed on Theosophy and the Ancient Wisdom. Carol Honey made a personal mix of metaphysical ideas combined with views from some psychics he supported, like Edgar Cayce.

During the later part of his life Carol Honey wrote hundreds of articles on various subjects that he distributed free of charge to anyone interested. Some of these were published in *Flying Saucers 50 Years Later*, privately published in 2002. I have found very few of his articles on the internet but one good example of Honey´s ideas is *Fraud In Metaphysics, Occultism And Mysticism*. Another is *UFOs, What they Are Not.* Of interest is also an undated interview, *Hunting the Truth*.



If Carol Honey really met some unknown individuals claiming to be spacepeople, were they telling him the truth or was "spacepeople" a cover to hide their real identity?

The two lives of George W. Van Tassel

One of the most well known, first generation American contactees of the 1950s was George W. Van Tassel (1910-1978). He became something of the hub of the contactee movement, very much because of the popular Giant Rock Spacecraft Conventions arranged annually between 1954-1977. But also because of his claims of both personal and psychic contacts and co-operation with space people and his building the Integratron on his property at Yucca Valley, California. Messages received from the space people during his meetings at Giant Rock in the early 1950s were printed in his magazine Proceedings and also published in his first book I Rode A Flying Saucer (1952).

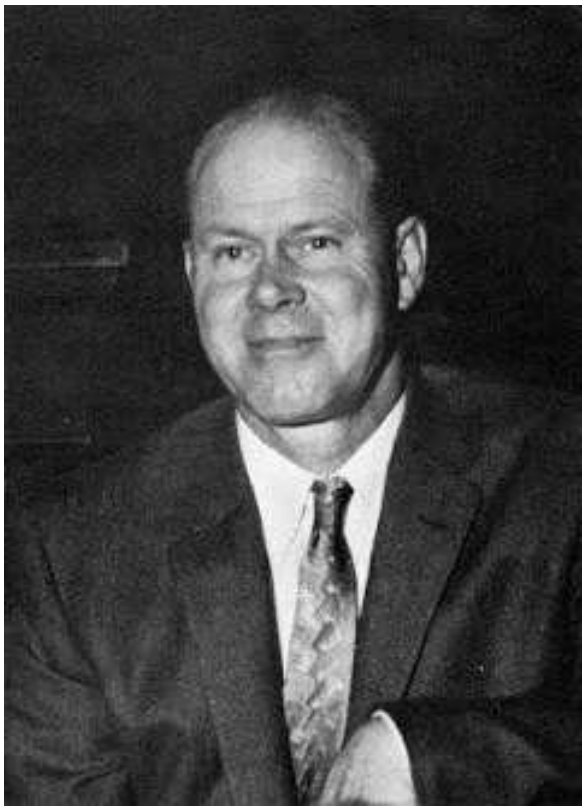
George Van Tassel at Giant Rock

George Van Tassel began weekly meditation meetings at Giant Rock in 1949 with a usual attendance of 25 to 45 people. During these first meetings he experienced entering "an area of golden mist" and heard a voice speaking. The words were taken down in shorthand or taped. Van Tassel was never able to find out the source of the voice, "as it seems to come from all directions at once." (Proceedings, vol. 8, no. 7 Oct-Nov-Dec 1968, p. 15). Later several of the messages were printed in Proceedings. Reading these *Messages From the Golden Density* today reminds me of the writings of the classic Christian mystics, often beautiful and spiritually inspiring, but more like poems than factual information.

Beginning in 1952 a totally new type of voices entered the scene. According to Van Tassel these voices were from space people, using an instrument referred to as Adiphone. They presented themselves with rather odd-sounding names like Hulda, Lata, Singba, Kerrull, Molca och eventually also Ashtar, who later became a popular "space commandant"among channelers all over the world. In May 1952 one of the space people referred to himself as "Clatu, 2nd projection, 4th wave, 3rd sector, realms of Schare". I don´t know if Van Tassel ever noticed that in the classic sci-fi-movie *The Day the Earth Stood Still*, released in September 1951, the spaceman was named Klaatu? An esoteric interpretation of such messages would be either a mixture of Van Tassels own ideas from his subconscious or merry pranksters from the astral plane impersonating space people.

Although most messages are uninteresting or meaningless there are a few intriguing exceptions. On April 6th 1952, Noma communicated: "Your Pentagon will soon have much to muddle over. We are going to give this globe a buzz. I hope they do not intercept us from in front". (I Rode A Flying Saucer, 2. ed, 1953, p.20). Van Tassel gave this information to Air Force Intelligence Command in a letter answered July 22, 1952. On July 26,27 and 28th 1952 the famous Washington saucer flap occurred. Co-incidence?

The life of George Van Tassel was forever changed on the night of August 24, 1953. While sleeping outdoors he was awakened around 2 a.m. and found a man standing nearby. Beyond the man was a hovering scout ship of the same configuration as in the photographs of George Adamski. The man introduced himself and Van Tassel would later refer to him by the alias Solgonda. Van Tassel was escorted to the craft where he met three other men and was given information on various projects. The visit lasted around twenty minutes and then the craft took off.

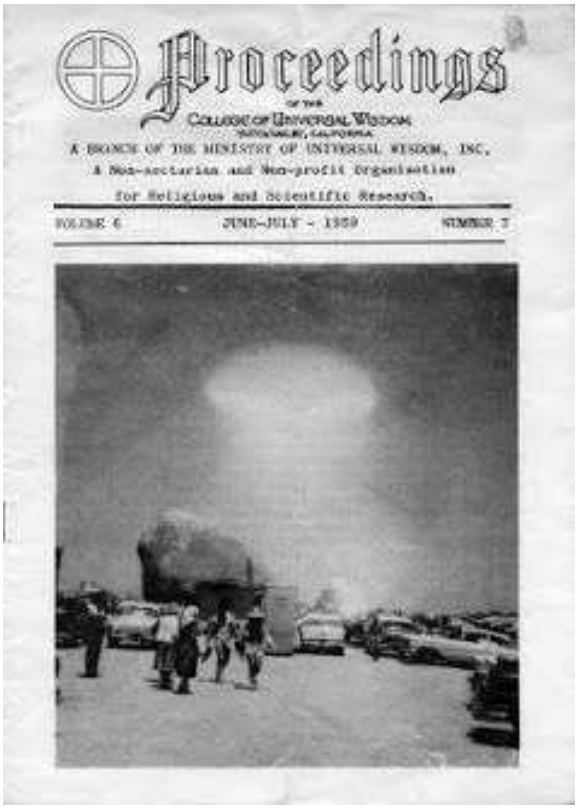


George Van Tassel

Before I continue let me present a brief summary of the Esoteric Intervention Theory as related to the experiences of George W. Van Tassel. I have advanced the theory that some of the physical contactees of the 1950s were involved in a cultural and psychological influence test. An experiment implemented by a group of benevolent alien visitors, earth based or extraterrestrial, a group with access to "vimana" technology. This test was done in co-operation with the Higher Intelligence Agency (HIA), the custodians of the Ancient Wisdom, using a new type of phenomena as attraction as they used spiritualist phenomena in connection with the founding of the *Theosophical Society* in 1875. Involved in this test was a.o. George Adamski, Orfeo Angelucci, Paul M. Vest, George Van Tassel, Daniel Fry and Howard Menger.

After the contact of August 24, 1952 George Van Tassel was on several occasions visited by "Solgonda" and others belonging to his group. These visits were very physical, like ordinary meetings and conversations with anyone on Earth. But he wrote very little of these experiences, obviously trying to preserve the integrity and secrets of his visitor friends. There

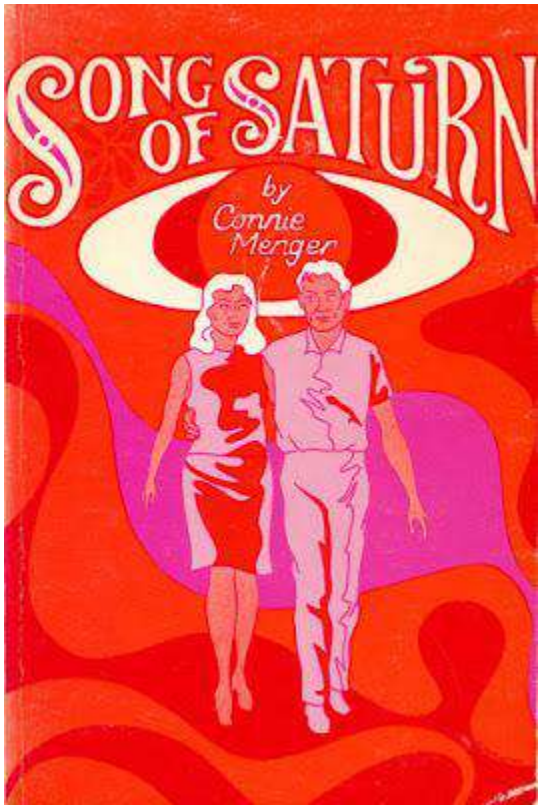
are a few references scattered in some issues of Proceedings. The individual Mr. Wheeler, also named Venuto, was one of the visitors belonging to this group: "I personally talked with "Venuto", who figured in the Los Angeles Time`s case, and who worked for Los Angeles County for several weeks. This Venusian, dubbed "Venuto" by the reporters in the case, visited us here several months after he disappeared from his job in Los Angeles. This visit was in the presence of 23 witnesses." (Proceedings, vol. 4, no.4, July 1956, p. 6). In another article George Van Tassel also mention that Mr. Wheeler, when visiting Giant Rock, demonstrated a technical device that made him invisible: "The man didn´t dematerialize. He was still there, because the third time he disappeared I had my hand on his shoulder, and he was solid; still there under my hand." (Proceedings, April, May, June 1977, p. 14)


Proceedings
A BRANCH OF THE MINISTRY OF UNIVERSAL WISDOM, INC.
A Non-sectarian and Non-profit Organization
for Religious and Scientific Research.

Ufologist William F. Hamilton, who was a good friend of Van Tassel interviewed some of the witnesses to this event: "About thirty people were present for this session. Venudo took out a crystal device, identical in appearance to the one worn by Solgonda, and proceeded to demonstrate it by tapping it and disappearing from view. Dan asked Venudo to repeat this performance and reached out to touch his shoulder when he disappeared again. Dan found Venudo invisible but tangible. I interviewed Dan and another female witness about three years after the event and when Saturday night sessions were a thing of the past." (William F. Hamilton, Alien Magic, 1989, p. 9). I have never listened to these interviews nor seen any transcripts but I hope they are preserved for future research.

To know who was a genuine contactee or fake Van Tassel was given a secret code by his visitors. Like a covert agent he used this code several times in his meetings with various people in the UFO movement. This was one of the reasons he could say that Howard Menger

was genuine. Van Tassel personally investigated the Menger contact claims and interviewed several of the witnesses. His defence of the Menger story was presented in Proceedings, vol. 5, no. 4, pp. 4-6: "In my contact with the four men who landed here on August 24th of 1953, they gave me information which they told me to use as a "key" to establish authentic, or phoney, contactees in the future. Howard Menger used the words of this "key" properly and correctly." (p.5). That code words were used was also revealed by Howard Menger´s wife in her book *Song of Saturn* (1968): Connie Menger mention a meeting Howard had with one of the visitors at the local post office: "He smilingly spoke the code word to Alyn (Howard) which Alyn recognized immediately as one of the means of identification between friends and agents of the visitors from other planets." (p. 109). This was the reason George Van Tassel in an article *Flying Saucer Activity Analysis* could state that "...the authentic, publicly known "contactees" can be counted on one hand." Proceedings, vol. 7, no. 1, Feb-March 1961, p. 14).



This hidden or covert co-operation with the visitors George Van Tassel at one time planned to publish in a separate book. But he was adviced by his visitor friends that the information should not be released as it was too sensitive at the present time. In the 1970s Van Tassel and his second wife Dorris Andre Van Tassel published an information sheet on the coming book. It stated: "The tremendously exiting book which is in preparation is the true story of a visitor from Venus. It is called Venuto and has verifiable proof of his unusual abilities from a well-known investigative laboratory in Los Angeles with his photograph included also. It is difficult to write about this book, Venuto because of its startling contents. It is so amazing and astounding that all the words which come to mind hardly does it justice."

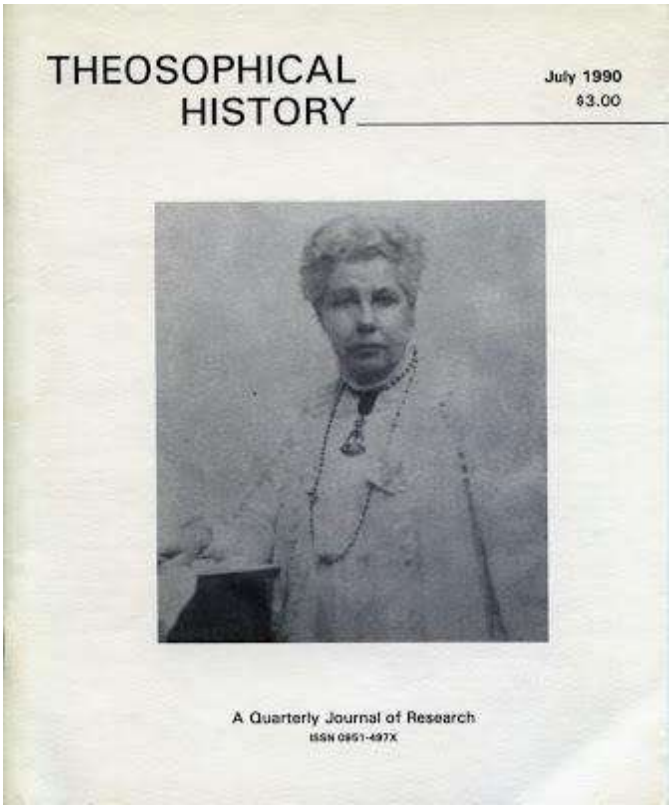
William Hamilton mention there were many people who met this group of visitors in the 1950s, but very few became public contactees. One of these was George Van Tassel`s second wife Dorris Van Tassel. She was a sort of booking agent for the genuine contactees from the early 1950s and very much involved in covert co-operation with the visitors. But she almost never mentioned her own contacts with the visitor group around "Mr. Wheeler". One exception was at an Understanding convention in 1976. A short note in *Understanding* magazine reported: "Two women were a delightful part of the program. Dorris Van Tassel told the story of her contact with space people, a fantastic story it was too. Until you have heard her, you´ve missed something." (*Understanding*, vol. 21, no. 5, 1976, p. 6.) Dorris Van Tassel also wrote a small childrens book *Suzies Sudden Saucer*. During her later years she also worked on a book on her experiences with the space people. What happened to this manuscript I have not been able to find out.

The real and behind the scenes full story of the 1950s contactees is waiting to be written. Information from some of my correspondents worldwide indicate that this benevolent, alien group of visitors are still around but working only behind the scenes on various projects. The test made in the 1950s with public contactees was abandoned as so many couldn´t handle the situation. The test put a tremendous psychological strain on the contactees who sometimes acted irrationally and didn´t understand what was happening to them. Some lost their head in the glamour of publicity and embellished their stories with faked encounters and photographs. British ufologist and author Desmond Leslie noticed much of this problem. He had hoped to meet the visitors but in later years was glad this didn´t happen. Noticing how publicity and illusions of grandeur have ruined the lives of several alleged contactees he concluded: "Vanity lurks skin deep in most of us. The eager crowds, the silly adulators, the hungry sheep seeking some new stimulus, the temptation to be "The great I Am" - I might well have become the worst of the lot." (Commentary on George Adamski in the second enlarged and revised edition of *Flying Saucers Have Landed*).

Who was Paul M. Vest?

Was there a hidden hand, an ancient esoteric society behind some of the first UFO contactees of the 1950s? Were George Adamski, Orfeo Angelucci, Daniel Fry, George Van Tassel, Howard Menger a.o. involved in a test made by this hidden group? This is the controversial basic theme and theory presented and documented in my new book *Gudarna återvänder. Ufo och den esoteriska traditionen* (Return of the Gods. UFOs and the Esoteric Tradition). The book can now be ordered directly from Nomen Publishing House or Bokus.

I have discussed this variation of Vallee´s esoteric intervention theory in several earlier blog entries. Much additional data and a new dimensions to this theory was provided by the Theosophical scholar Joscelyn Godwin who kindly sent me part of an unpublished manuscript documenting a hidden hand behind the outbreak of the first, very physical, spiritualistic phenomena in the 19th century. He has also delved into this intriguing hypothesis in a four part series of articles, *The Hidden Hand*, in the academic journal *Theosophical History* 1990-91. According to official theosophical documents, written by Constance Wachtmeister, Charles Leadbeater and Annie Besant the first 19th century spiritualist phenomena were created by a secret lodge, The Yucatan Brotherhood, custodians of the Ancient Wisdom and a branch of the planetary guardians. The object was to challenge the materialistic worldview by creating "unexplained" phenomena. Was this lodge also the hidden hand behind the 1950s contactees?



An important source of information that made me seriously consider the possibility of an esoteric society behind some of the 1950s contactees was several articles by the american journalist Paul M. Vest. He was a frequent contributor to Fate magazine in the 1950s and 60s.

Vest was obviously very well informed on the esoteric tradition and paranormal phenomena. His article on Theosophy and Helena Petrovna Blavatsky in Fate (October 1951) received favourable comments from Boris de Zirkoff, editor of the Collected Writings of H. P. Blavatsky (Fate, February-March 1952).Vest wrote articles on subjects like medium Daniel Dunglas Home, fairies, Alice Bailey, The Count of Saint-Germain and he also revealed several personal paranormal experiences in Fate´s column True Mystic Experiences.

But the most important and really intriguing article from the pen of Paul M. Vest, *Venusians Walk Our Streets* was printed in Ray Palmer´s magazine *Mystic Magazine*, August 1954, also reprinted in *The Journal of Borderland Research*, March-April 1982. One day in the summer of 1953 Vest receives a phone call from a man calling himself Bill, who asks for a meeting to discuss some articles. He appear in a rather mysterious way at a bus station in Santa Monica, California and they travel by car to Vest´s apartment. Bill has dark, almost black eyes, black hair, high cheekbones which give him a somewhat oriental look. His skin is unusually white and the fingers very long and tapering and seem to be without joints. What makes Paul Vest very intrigued is that Bill´s hand feels like it has no bone structure beneath the skin.

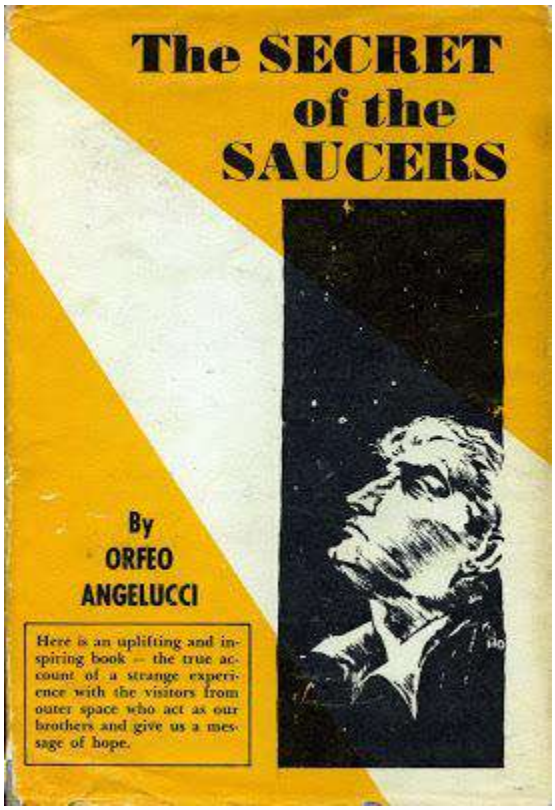
VENUSIANS WALK OUR STREETS!

By Paul M. Vest

Years of research and experience in occult and paranormal phenomena has made Paul Vest something of a skeptic: "I have met swamis, yogis, mediums, clairvoyants, mystics and self styled messiahs by the score, but I have never been duped by any one of them, even those who were sincere but self-deceived. Also I have met several persons whom I know without any doubt to be true spiritual adepts; even as I have known several sensitives, or mediums, who are honest, sincere and able to produce authentic paranormal phenomena." But this person, Bill, "was like no person I have ever encountered before".

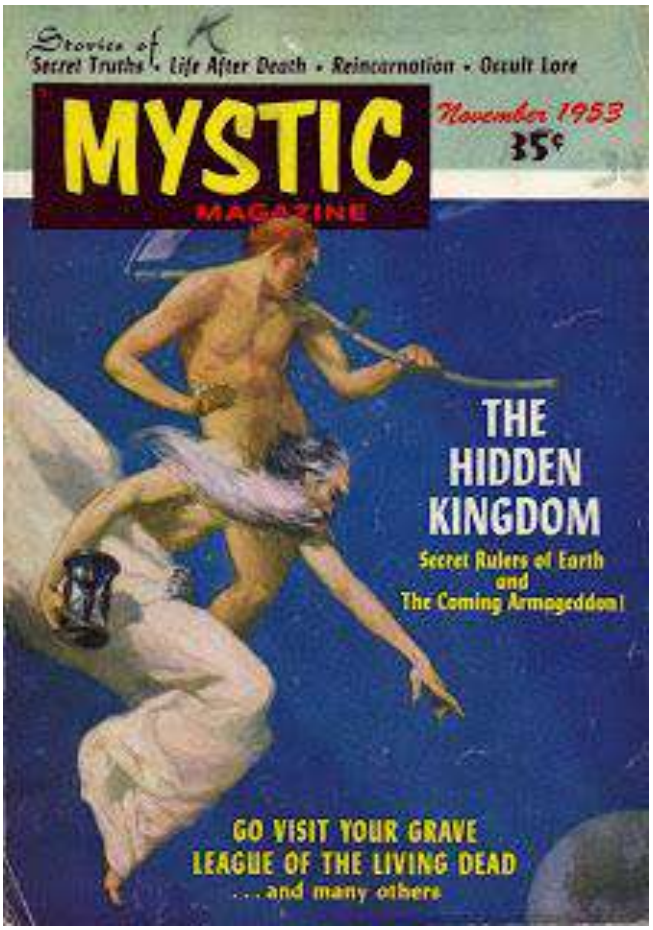
Bill wants Paul Vest to contact and write an article about Orfeo Angelucci as he has made a trip in "what is popularly known as a flying saucer." After a skeptical comment by Paul the stranger continues: "Orfeo needs help now! That´s the primary reason They sent me. To request that you aid him in telling his experiences to more people." Bill mention that

Angelucci has met highly developed extraterrestrials but that he is not one of them. Bill also give name and telephone number to several other individuals who have been contacted and ask Paul to check the stories. One of these is Maurice Beam, reporter on Los Angeles Times.


The SECRET of the SAUCERS
By
ORFEO
ANGELUCCI
Here is an uplifting and inspiring book — the true account of a strange experience with the visitors from outer space who act as our brothers and give us a message of hope.

Orfeo Angelucci 1912-1993

When Bill has left, Paul Vest contacts the people on the list and they all confirm meeting this strange man, also known as Mr. Wheeler. Orfeo Angeluccis wife Mabel was not amused by the visit: "Oh, that man gave me the creeps. He rang the doorbell one day and introduced himself with an odd name I can´t remember. He seemed to know everything about us. It frightened me - there was something so strange and downright weird about him." But Paul Vest follows the advice of Bill and write three articles for *Mystic Magazine* on the experiences of Orfeo Angelucci, published in November 1953, May 1954 and October 1954.



The story of Mr. Wheeler´s involvement with many contactees and ufologists in the 1950s is very well documented in several books and articles. A good source is *The Great Venusian Mystery* by James Crenshaw (Fate, June 1966). Even the skeptical ufologists James Moseley regarded it as "one of the strangest saucer cases I have ever been involved with" (The Wright Field Story, 1971, p. 13). I have found many new data and documents on this case, presented in my book, indicating an apparent connection with the esoteric tradition and a hidden hand behind the UFO contactees in the 1950s. But I have not succeded in finding any biographical data on journalist Paul M. Vest and find it notable that no american ufologist have followed up on this case or made an interview with Paul M. Vest. Maybe someone reading this blog can provide more clues?

Whoever Bill or Mr. Wheeler was, during the short meeting, he revealed to Paul M. Vest a vast knowledge of the Ancient Wisdom. After his initial apprehension and skepticism Vest

noted that his visitor "was a much wiser, gentler and more evolved being than I - and with infinitely greater perceptive ability." Who was this unknown visitor, sent by a secret group to promote the first UFO contactees?

Bill´s very realistic explanation as to why they don´t show themselves openly in our world comes to my mind when viewing the present situation in Syria, Iraq, Lebanon, Mexico and many other countries: "Upon your earth the mere colour of one´s skin - a slight difference of religious belief - merely belonging to a different race or country - in fact the most trivial deviations precipitate animalistic belligerencies, hideous brutalities and the bloody slaughter of millions of your fellow creatures. Can you then truly be surprised when I tell you the the beings of certain other worlds view earth as earthlings might look upon a den of deadly serpents stinging each other to death."

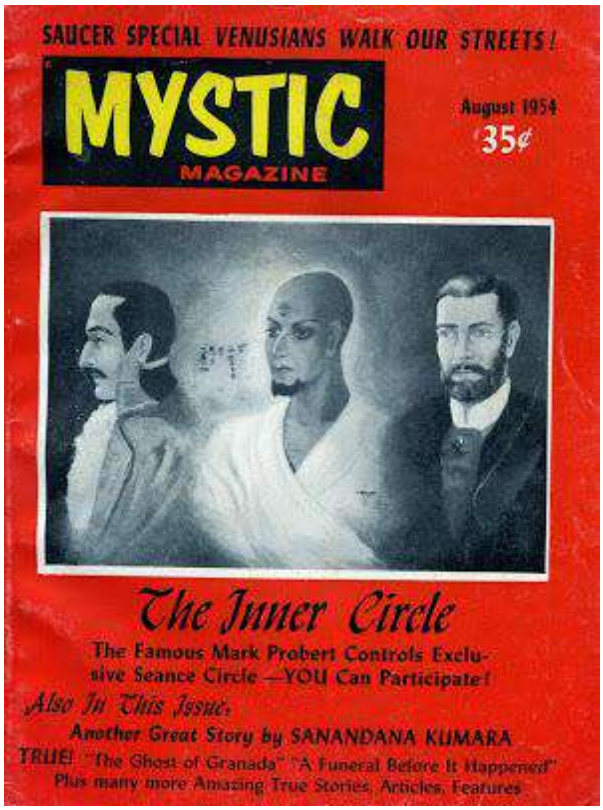
Some further notes on Paul M. Vest

In my latest book *Gudarna återvänder. Ufo och den esoteriska traditionen* (Return of the Gods. UFOs and the Esoteric Tradition) and several blog entries I have advanced the theory that some of the controversial physical contactees of the 1950s were involved in a cultural influence test. An experiment implemented by a group of benevolent aliens, earth based or extraterrestrial, a group with access to "vimana" technology. Within mainstream scientific ufology this is a rather heretic theory and can be regarded as an expanded version of Jacques Vallee`s Esoteric Intervention Theory.

A brief summary of my arguments for seriously considering this theory follows:

1. Many years of investigating and documenting physical contact cases have convinced me that some individuals (very few) have actually met and communicated with "aliens" from somewhere.
2. In spite of their faults and personality idiosyncrasies there is circumstantial evidence that the following contactees were involved in a cultural and psychological test: George Adamski, Orfeo Angelucci, Daniel Fry, George Van Tassel, Howard Menger.
3. The contact experiences of journalist Paul M. Vest indicates that the test was a carefully orchestrated plan by this benevolent group.
4. The message or information presented to these contactees is a somewhat simplified version of the Esoteric Tradition with basic ideas such as: a multiverse reality, reincarnation, universal laws for the evolution of consciousness, Earth a quarantined or "prison planet", man not alone in the universe etc. In order to detect and understand the similarity in ideas between the contactee messages and esotericism a thorough acquaintance with the works of Helena Blavatsky and Alice Bailey is required. Few ufologists have this background.
5. The "hidden hand" similarities between the outbreak of spiritistic phenomena in the 19th century and UFO phenomena in the 1940s and 50s. In the Esoteric Tradition this hidden hand is the planetary guardians, the custodians of the Ancient Wisdom (scientists of the multiverse) using "phenomena" to expand the worldview and consciousness of man, a form of education through astonishment.

A seminal influence on my developing this theory has been the contact experiences and ideas presented by Paul M. Vest in his article *Venusians Walk Our Streets*, originally published in Ray Palmer´s *Mystic Magazine*, August 1954. From an esoteric viewpoint this is one of the most fascinating and intriguing articles ever written on the UFO enigma. In an earlier blog entry I discussed Paul M. Vest and his meeting with the enigmatic "Bill".


SAUCER SPECIAL VENUSIANS WALK OUR STREETS!
MYSTIC
MAGAZINE
August 1954
35¢
The Inner Circle
The Famous Mark Probert Controls Exclusive Seance Circle —YOU Can Participate!
Also In This Issue:
Another Great Story by SANANDANA KUMARA
TRUE! "The Ghost of Granada" "A Funeral Before It Happened"
Plus many more Amazing True Stories, Articles, Features

For many years I have tried to obtain more data on Paul M. Vest, without much success. From Janet Kerschner, National Archivist of the *Theosophical Society in America* (Adyar), I recieved the information that Paul M. Vest was living in Santa Monica in 1940. He was single and working as a government clerk and living as a lodger. Checking with the Santa Monica Public Library I was informed that Paul M. Vest was listed in the City Directories from 1940 until 1958. Some very good help was provided by Joshua Blu Buhs, author of *Bigfoot. the Life and Times of a Legend*. Joshua also maintains an excellent blog on Fortean personalities and

history.
Joshua Blu Buhs found some additional data on Paul M. Vest and also an old photograph. Paul Maurice Vest was born on August 9, 1906 in Colorado. Parents were George Vest, a rancher and Mary Harding. In 1935 Paul moved to Seattle, Washington and later to Santa Monica, California. In the 1940s and 1950s he worked for the city government in various capacities, including a collector of fees for licenses. He died in Los Angeles on March 5, 1983. In some of the articles that Paul M. Vest wrote for Fate Magazine he presented himself as Ph.D. But I have found no data of where he obtained this degree.

Paul M. Vest

The articles Paul M. Vest wrote for *Fate Magazine* in the 1950s and 60s indicate that he was an accomplished and erudite esotericist, well versed in the writings of Helena P. Blavatsky and Alice Bailey. He defended these pioneers in two biographical articles. Commenting on Blavatsky he wrote: "One day the world may discover that this magligned and abused woman was even more right than we imagine today." (Fate, October 1951). His assessment of Alice Bailey was given in a biographical article in Fate, June 1963: "No modern voice, however, has spoken out more forcefully and authoritatively affirming the reality of "The Masters" than that of Alice A. Bailey."

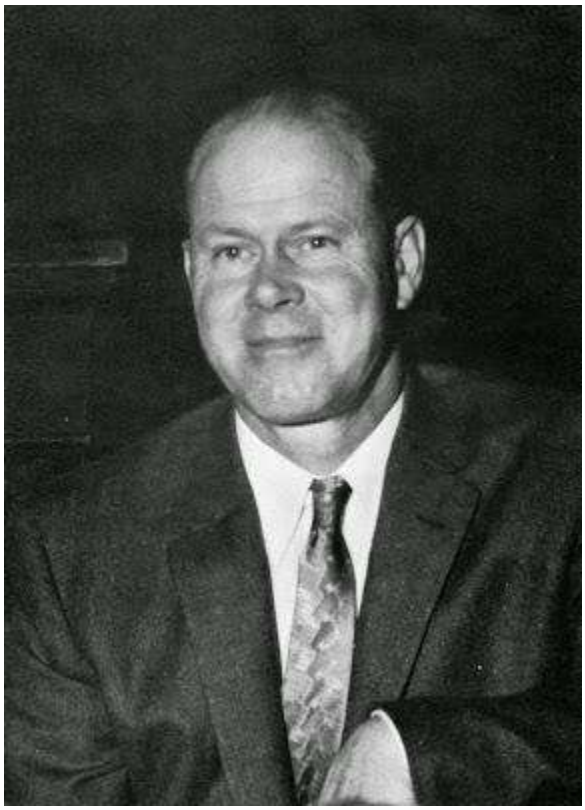
Alice Bailey

In the pages of Fate Magazine he also shared several personal paranormal experiences and encounters, presented under the Fate heading True Mystic Experiences. In the December 1952 issue he relates an out-of-body experience when he was close to drowning while swimming in the Pacific Ocean near Sal Beach: "… I was suddenly no longer in my drowning body. As swift as a flash my consciousness, or self, had withdrawn to a distance 10 or 12 feet above and was looking down at my body floundering in the sea… I watched swimmers rescue my body and haul it unconscious to shore… Since that day I no longer think of my body as "I" any more than I would think of one of my garments as "I"." (p. 65).

In the February 1954 issue Vest relates an experience that happened in 1928 while he spent some time at a summer resort in the Colorado Rockies. He enjoyed walking at night in the forest surrounding the resort. One night he discovered that he was lost in the forest. In a clearing he discover a mountain cabin but when approaching he is overwhelmed by a sense of foreboding and fear. "Then about 10 feet ahead of me a soft glow appeared. Astonished, I saw that the light formed the outline of a tall robed figure, the details of which were not visible. The figure pointed off into the forest to my right." Vest walked in the direction the figure had indicated and soon found his way back. The next morning he was informed that a very violent murderer had escaped and had been captured in the cabin in the forest. (p. 52-53).

Perhaps it was these experiences that initiated his interest in the deeper mysteries of life and entered his "years of research and experience in occult and psychic phenomena" as Vest relates in Venusians Walk Our Streets: "I´ve always been something of a skeptic. I have met swamis, yogis mediums, clairvoyants, mystics and self styled messiahs by the score, but I have never been duped by any of them, even those who were sincere but self-deceived. Also I have met several persons whom I know without any doubt to be true spiritual adepts; even as I have known several sensitives, or mediums, who are honest, sincere and able to produce authentic paranormal phenomena."

The enigmatic “venusian” Bill, also known as Mr. Wheeler or Venuto, is a key figure during the early contactee era. Several journalists, ufologists and contactees met and interacted with him. I am somewhat surprised that no one in the U.S. has done any follow up investigation on this case. George Van Tassel met Mr. Wheeler who visited some of the Van Tassel meetings, witnessed by many in his group. In his magazine *Proceedings* Van Tassel relates: "I personally talked with "Venuto", who figured in the Los Angeles Time`s case, and who worked for Los Angeles County for several weeks. This Venusian, dubbed "Venuto" by the reporters in the case, visited us here several months after he disappeared from his job in Los Angeles. This vissit was in the presence of 23 witnesses." (Proceedings, July 1956, p. 6). In another article George Van Tassel also mention that Mr. Wheeler, when visiting Giant Rock Airport, demonstrated a technical device that made his invisible: "The man didn´t dematerialize. He was still there, because the third time he disappeared I had my hand on his shoulder, and he was solid; still there under my hand." (Proceedings, April, May, June 1977, p. 14)



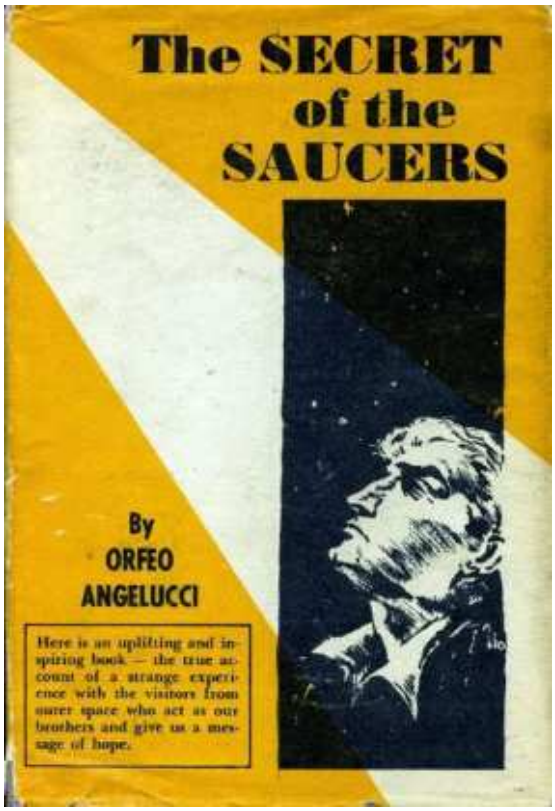
George Van Tassel

The encounter with “Bill” was obviously a momentous event in the life of Paul M. Vest. He recognized his visitor as “no ordinary man” but a “much wiser, gentler and more highly evolved being than I – and with infinitely greater perceptive ability.” I have not found any more articles by Vest regarding his involvement with Mr. Wheeler. I hope my American colleagues can discover more data on Paul M. Vest, perhaps also his personal archive and correspondence. The cultural impact of the first generation contactees was tremendous and the books they wrote translated and published in many countries around the world. There are still many questions and riddles to be solved relating to this “esoteric intervention”.

The Howard Menger enigma

There are two basic ideas or themes presented in my latest book *Gudarna återvänder. Ufo och den esoteriska traditionen* (Return of the Gods. UFOs and the Esoteric Tradition). First and foremost I have documented the ideological influences of the Esoteric Tradition on the historical development of the global UFO movement. Secondly the book is an attempt to interpret the various aspects of the UFO phenomenon using the esoteric worldview as a paradigm or working hypothesis. Esotericism as presented by Helena Blavatsky, Charles Leadbeater, Geoffrey Hodson, Cyril Scott, Alice Bailey and Henry T. Laurency.

The perhaps most controversial part of the book is my theory that some of the first generation physical contactees were actually involved in an test by a secret, benevolent, earth based group with access to an advanced "vimana" technology, possibly in co-operation with an extraterrestrial group. I specifically refer to Orfeo Angelucci, George Adamski, George Van Tassel, Daniel Fry and Howard Menger. The test put a tremendous psychological strain on the contactees who sometimes acted irrationally and didn´t understand what was happening to them.


The SECRET
of the
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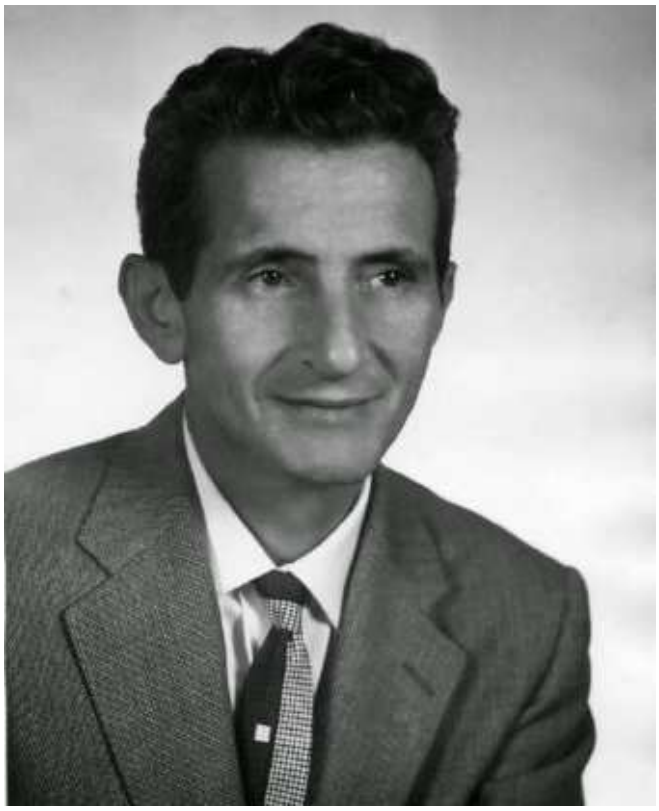
Here is an uplifting and inspiring book — the true account of a strange experience with the visitors from outer space who act as our brothers and give us a message of hope.

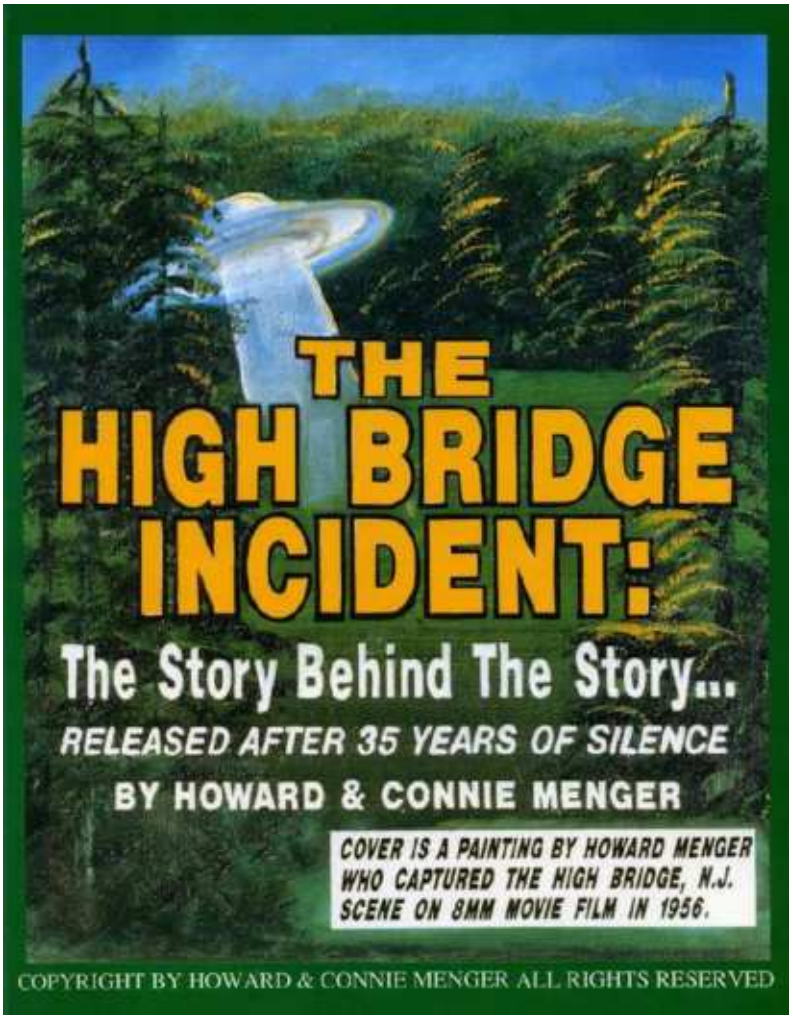


Orfeo Angelucci

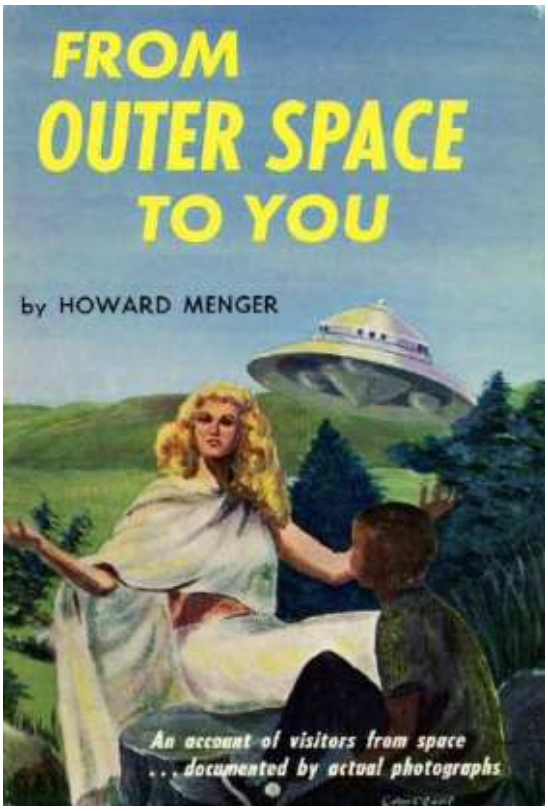
This theory is not in line with mainstream "scientific" ufology who usually regard these contactees as totally unreliable frauds and myth makers. But my many years of in depth investigation of physical contact claims in Sweden and abroad finally convinced me that the answer was not always that simple. I noted that in some instances there were circumstantial evidence, witnesses, that contactees actually did interact with strangers from somewhere who obviously possessed an advanced technology. American ufologist Ted Bloecher reached a similar conclusion after studying the Woodrow Derenberger case. A renewed study of the contact experiences and philosophy in the more intellectual and academic presentations of the Esoteric Tradition then added interesting data and new perspectives on the modern ufo contactees. I am of course aware of that this is tricky and controversial territory and to seriously enter this domain for many academic scholars and ufologists equals intellectual harakiri. In this respect I prefer to be a heretic among heretics adhering to the motto of Riley Crabb, for many years director of Borderland Sciences Research Foundation: "If I have one goal in life it is un uncompromising search for Truth, whatever that might be, and wherever it may lead."

Howard Menger, who died in 2009, is one of the more interesting of the 1950s contactees, in part because of his open admission that he didn´t really understand all of what happened to him and his speculation that the people he met could actually have been a secret earth based group and that he was also involved in a sociological experiment conducted by the Pentagon. Unfortunately no American ufologist or journalist have have made an in depth study of his experiences. I have for many years collected documents relating to Menger. Timothy Good

kindly sent me the whole transcript of his interview with Howard Menger in 1978 and the 1980s I corresponded with psychiatrist Dr. Berthold Schwartz, who knew the Menger couple and reached the conclusion that "the contact claims or case of Howard Menger is far from being an open and shut or black and white matter."


THE
HIGH BRIDGE
INCIDENT:
The Story Behind The Story...
RELEASED AFTER 35 YEARS OF SILENCE
BY HOWARD & CONNIE MENGER
COVER IS A PAINTING BY HOWARD MENGER
WHO CAPTURED THE HIGH BRIDGE, N.J.
SCENE ON 8MM MOVIE FILM IN 1956.
COPYRIGHT BY HOWARD & CONNIE MENGER ALL RIGHTS RESERVED

In several interviews Howard Menger speculated that the individuals that contacted him were actually a benevolent secret earth based group. In the Timothy Good interview he stated: ""It´s possible that they don´t want us to know that they live here on this planet, that they would probably throw us off the track by telling us, you know, Venus or Mars". Relating to this idea is an interesting quote in Mengers´ book *From Outer Space To You* (1959) p.159: "There are also space craft... which are built by people of this planet. These people are in communication and in service with people from other planets. They are people who possess a high spiritual understanding and have reached an awareness of natural law..."



If there is any truth in this statement this secret group would in contact with ordinary people of necessity have to work like classic intelligence agents, sometimes using mild forms of deception to remain undiscovered. In the case of Howard Menger there are many such clues. Code words were used by his contacts. In *The Song of Saturn* (1968), Connie Menger mention a meeting Howard had with one of the visitors at the local post office: "He smilingly spoke the code word to Alyn (Howard) which Alyn recognized immediately as one of the means of identification between friends and agents of the visitors from other planets." (p. 109).

There is a very interesting comment made by contactee George Van Tassel in his magazine *Proceedings*, February-March 1957. Van Tassel personally investigated the Menger contact claims and interviewed several of the witnesses. His defence of the Menger story reveals a fascinating detail: "In my contact with the four men who landed here on August 24th of 1953, they gave me information which they told me to use as a "key" to establish authentic, or phoney, contactees in the future. Howard Menger used the words of this "key" properly and correctly." (p.5).

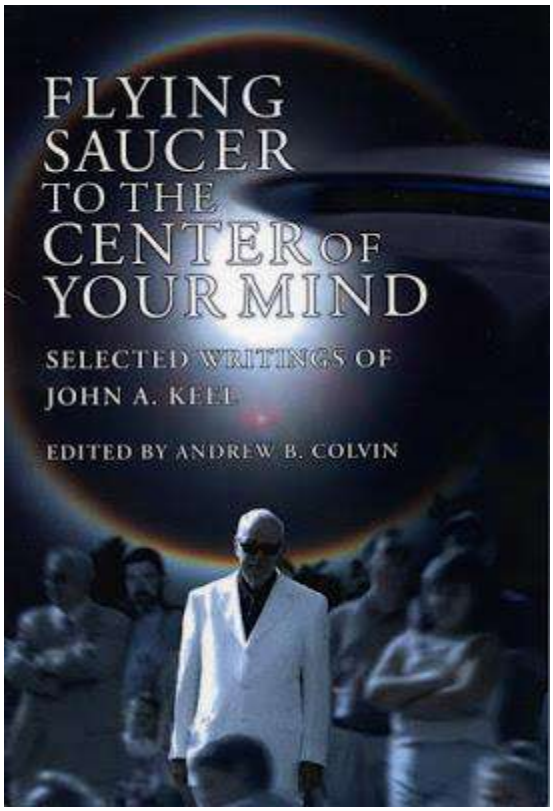
George Van Tassel

If some of the 1950s UFO contactees actually were involved in a test or experiment orchestrated by unknown benevolent visitors, the really deep mystery is: Who are they? I have made a detailed study of the world view and philosophy presented to the contactees by the visitors and especially the books written by Adamski, Angelucci, Fry and Menger are somewhat simplified but very clear expositions of the Esoteric Tradition, even in specific details as the claim that our planet is quarantined and a sort of interplanetary Alcatraz. Could therefore this test have been made by a group belonging to the hidden custodians of the Ancient Wisdom, the Esoteric Tradition or Science of the Multiverse. If this is the case Howard Menger was not only involved with Pentagon and the CIA but also with what I refer to as the HIA - Higher Intelligence Agency.

The well meaning and naive man or woman on the street naturally ask: if this group actually exist why don´t they show themselves in the open? I think the best answer was given by the "Venusian" Bill to journalist and esotericist Paul M. Vest: "Upon your earth the mere colour of one´s skin - a slight difference of religious belief - merely belonging to a different race or country - in fact the most trivial deviations precipitate animalistic belligerencies, hideous brutalities and the bloody slaughter of millions of your fellow creatures. Can you then truly be surprised when I tell you the the beings of certain other worlds view earth as earthlings might look upon a den of deadly serpents stinging each other to death."

Howard Menger and esotericism

In a 1979 lecture, Contactee rustling, Fortean author and journalist John Keel lamented the lack of serious investigation of the classic contactees: "In the 1950s, the government was very interested in the contactee phenomenon. The so-called "scientific" ufologists wouldn´t touch a contactee with a hundred-foot pole in those days, but the Air Force was very interested." (*Flying Saucer to the Center of Your Mind*, ed. by Andrew B. Colvin, 2013, p. 78). This unfortunate attitude among the early serious ufologists has resulted in a severe shortage of data and knowledge concerning the first generation contactees. Timothy Good has somewhat remedied the situation but his investigations began in the 1960s. Today research on the early contactees must rely on data in books, articles, correspondence and interviews.



My own investigations of Swedish physical contactee cases, a.o. the experiences of Richard Höglund and "Anna" to me indicated that aliens from somewhere operated on our planet. Partly because of this research I decided to take a second look at the controversial first generation American contactees and gathered as much data as possible to determine whether there was enough circumstantial empirical evidence to accept some of these old cases as valid contacts. I did find evidence or corraborating indications that five contactees were of interest in this respect: George Adamski, Orfeo Angelucci, Daniel Fry, George Van Tassel and Howard Menger.

Howard Menger 1922-2009

Today these classical contactees are all gone and part of ufological and cultural history. New data may of course emerge from time to time from relatives or archives but that will always remain secondary sources. Some years ago I decided to reread the books by these five contactees and also renewed my study of the basic tomes of the Esoteric Tradition: Blavatsky, Leadbeater, Bailey, Laurency. To my amazement I found that the philosophy presented by the five contactees almost exacly corresponded to esotericism, possibly with the exception of Van Tassel. This discovery became a sort of Eureka in my research and helped me formulate the Esoteric Intervention Theory in a new way. Especially when I also found indications that these contactees were involved in a carefully orchestrated test or experiment implemented by a benevolent group of visitors with advanced Vimana technology, earth-based, extraterrestrial or both.

As mainstream scientific ufologists are usually not erudite scholars of the Esoteric Tradition no one has so far made this kind of study and discovered the obvious and detailed similarities between the "space peoples" philosophy and esotericism. An exception is Riley Crabb, director of *Borderland Sciences Research Foundation* (BSRF) 1959-1985. In his first *Round Robin* editorial 1959 he wrote: ""Since coming to the mainland my lectures have been concerned with the problem of relating Flying Saucer data, and phenomena, to the teachings of the Mystery Schools. I believe you´ll agree this is no easy task. If I have one goal in life it is un uncompromising search for Truth, whatever that might be, and wherever it may lead."

Riley Crabb 1913- 1994

In my evaluation of the early contactees I have used the esoteric criterion as a sort of alternative veracity test. If there is circumstantial empirical evidence that the contacts were genuine and the philosophy presented correspond with esotericism then I regard it as a reasonable working hypothesis that the contactee was involved with emissaries from the planetary guardians (adepts) from our planet or from an extraterrestrial source. I am of course aware of that this a heretic viewpoint or theory not accepted by mainstream academics or "scientific" ufologists. An exception is Joscelyn Godwin, professor at Colgate University, New York who wrote in a letter to me October 9, 2015: "Your approach to the contact phenomenon may be the most significant step in ufology since Vallee´s and Keel´s works".

Of the five American contactees Howard Menger is in my view the most interesting from an esoteric viewpoint. Here is a brief summary of esoteric philosophy as presented in his 1959 book *From Outer Space to You:*

Reincarnation: "People live in fear of death, when in truth there is no death. It is only a change from one condition to another." (p.53)
"All of us have lived through hundreds of incarnations on various worlds. Some of us have volunteered to come to this planet and be reborn in earth bodies." (p. 122)

Evolution of consciousness: "A man´s soul, as with the lower forms of life, such as dogs, cats, cows, horses etc., is the sum total of a process of evolvement of consciousness. Everything created has a consciousness, and the consciousness evolves to the soul point, where it expresses i higher forms..." (p. 175)

Esotericism, the science of the multiverse: "A few things I say will not conform to our orthodox religions. The occult sciences, however, do touch upon some of these subjects... Science asks for proof, but how can we prove something which is beyond our sciences?... But, somehow, out of these advanced ideas must come a science, a system of some kind... Such a science, a cosmic science, which will involve investigations in to the realm of other senses and dimensions, has already has its humble beginnings; but its patriarchs, like those ancient iconoclasts who announced the world was round and was not the center of the universe, have been prececuted." (p. 123)

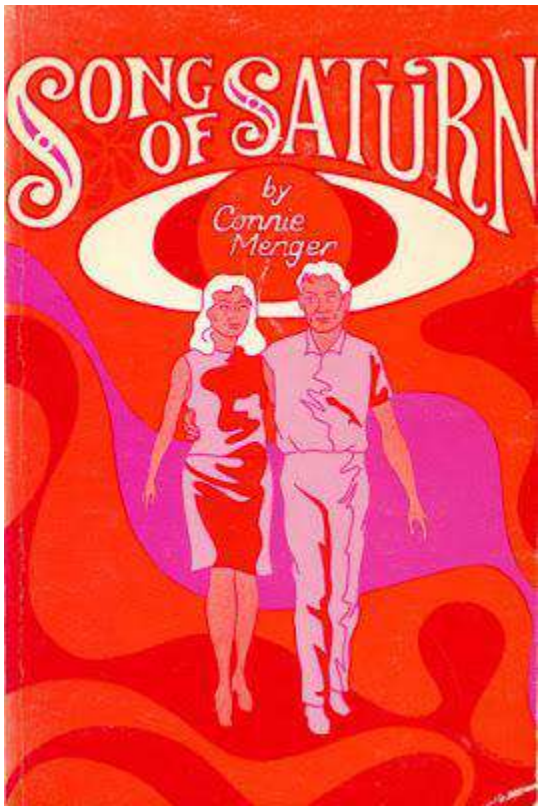
Earth, a quarantined, prison world: "... Venus, for example: a veritable heaven compared to Earth... At the lecture I caught myself wondering if it was the soul of myself or Marla which had voluntarily cast itself once more into the hell of Earth." (p. 124)

Only Earth has organic physical life: "For instance, on Venus and Saturn the rate of vibration is much higher, and renders corporeal structures more tenous; and if an Earth man in physical body could go there he probably would not see some to the life forms which vibrates more rapidly than his own - no more than he can see the spiritual life forms in and around his own planet." (p. 126-127)

Levitation **by sound waves**: "Long before the time of the Conquistadores we made contact with the Aztecs. We helped these people in many ways... Some of the secrets had to do with the use of sound and light to produce power and run machinery... the discs were some sort of sonic instruments used for levitations when turned to the frequencies of individuals using them." (p. 33-34)

Vimanas**, used by the Planetary Guardians**: "There are also space craft, though of inferior design, which are built by people of this planet. These people are in communication and in service with people from other planets. They are people who possess a high spiritual understanding and have reached an awareness of natural law..." (p. 159)

These are only a few quotes from Howard Mengers book presenting the esoteric world- and lifeview. More can be found in Conny Menger´s book*Song of Saturn*.



A detailed study of the books by George Adamski, Orfeo Angelucci, Daniel Fry and partly George Van Tassel will yield basically the same result. This is an indication that the Esoteric Intervention Theory can be regarded as a reasonable working hypothesis when studying these five contactees and their experiences.

Howard Menger interview 1978

Since 1983 I have been corresponding with British UFO investigator and author Timothy Good. We have exchanged data, photos, documents and ideas, especially relating to the more controversial classic contactee cases of the 1950s. My last communication with Tim was in February 2016 and since then he hasn´t answered any email. As I have received no explanation for this silence I do hope he is, as usual, busy with investigations worldwide.

Timothy Good 1998

For two days, on October 27-28, 1978 Timothy Good together with Lou Zinsstag interviewed Howard Menger and his wife Connie at their home in Vero Beach, Florida. Some extracts from this interview was printed in Timothy Good´s book *Alien Base* (1998). Many years ago Tim sent me a copy of the complete transcript of the interview, 26 pages. Much of the information in this interview has never been published and I don´t think Tim would mind if I share some of these unique data.

In 1991 Howard and Connie Menger published *The High Bridge Incident. The Story Behind the Story*. The introduction was written by Dr. Berthold E. Schwarz, MD, a close friend of the Menger family and one of the few professionals to have investigated the UFO contact experiences of Howard Menger. In a letter to me May 29, 1986 Dr. Schwarz gave his opinion that ”the contact claims of Howard Menger is far from being an open and shut or black and white matter.” He reiterates this view in the introduction: ”The time is operripe for reopening the Howard Menger file and beginning anew.”

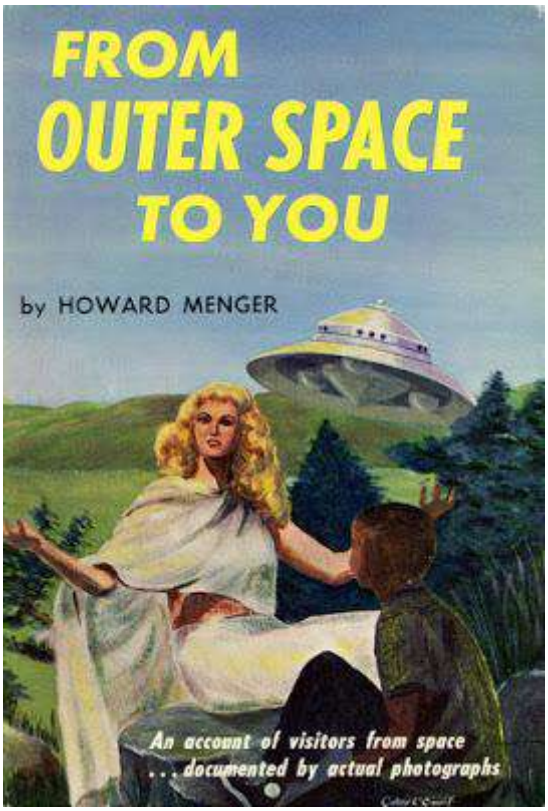
Howard and Connie Menger in the 1950s

In several blog entries I have advanced the theory that Howard Menger was a genuine contactee involved in a psychological and sociological experiment implemented by a group of benevolent visitors from somewhere. But like many other true contactees he didn´t understand all that happened to him and also became involved with various intelligence agencies, which further complicated the situation. This becomes very evident in the interview by Tim and Lou.

At the time of the interview in 1978 Howard speculated or wondered whether the visitors he met really came from Venus?
HM: Well, I asked them where they came from, and they told the truth, but I believe it´s a possibility that I might have distorted that answer. You see, when they say they have just come from a planet we call Venus, that doesn´t mean they are Venusians, but I interpreted it as that…. But I think that I might have been wrong. According to what they told me, they led me to believe that there´s no life on any of the planets in this solar system – I mean such as we people."

Photograpt taken by Howard Menger 1956

Here it looks like Howard don´t recollect what he was told of life in our solar system and explained in his book *From Outer Space to You*, that organic life exists only on our planet but the space people in our solar system live in another part of the multiverse, normally not visible to us: ” "For instance, on Venus and Saturn the rate of vibration is much higher, and renders corporeal structures more tenous; and if an Earth man in physical body could go there he probably would not see some to the life forms which vibrates more rapidly than his own - no more than he can see the spiritual life forms in and around his own planet." (p. 126-127)



HM: ”I would say that it is very possible that there are civilizations that are right on this planet… that are living right here on this planet – underground. They don´t want anything to do with us, because of the radiation.

TG: So, you think that the people you met were from this planet? I´ll re-phrase that, were from a superior technology, a superior civilization on this planet?

HM: They are definitely superior spiritually, and their technology was superior, and their bodies were superior.

TG: And they had what could be construed as space vehicles?

HM: They are extra-terrestrial vehicles: they could go into outer space, yes.

TG: Yeah, but you still don´t think that that necessarily means that they came from space… Do you think they were borrowing them, or do you think they have space travel capability?

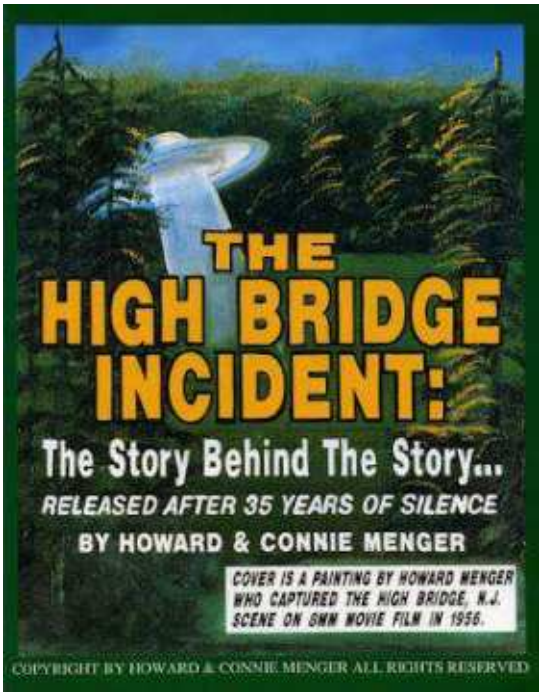
HM: There are so many theories. You see, I wish I knew one answer and one only. Wouldn´t that solve a lot of problems. But you see… this whole thing is so complex"

This discussion is interesting as Menger in *From Outer Space to You* was told that there are secret earth-based groups using flying saucers: "There are also space craft, though of inferior design, which are built by people of this planet. These people are in communication and in service with people from other planets. They are people who possess a high spiritual understanding and have reached an awareness of natural law..." (p. 159)

In the 1978 interview there is much discussion about the reason for the test made by the visitors in the 1950s and whether it was successful.
HM:" They said I did a good job; that the mission that they had set up and had now recorded was successful in the sense that they now know that Earth people were not ready… in other words that they couldn´t get involved with the majority of people on this planet… oh, there were all kinds of blocks: religious blocks, scientific blocks – and they did use the word "blocks" – spiritual blocks… We´ve found now that the people are not ready for 80% of what we have to… It was a gauge to find out how people would react."

TG: "When were your last contacts, Howard? Have they tapered off spasmodically?

HM: Yeah, I´ve had a few phone calls though, so they haven´t forgotten me…They said that they contact me in two years. They did – phone call. That was all, very short… personal. And they said they´d call again in two years. Every two years I get a call… It seems like the same guy… And that´s what keeps me sort of on the road – that it happened, you know, And they haven´t deserted me… that it´s not a total loss. And they said they are still working, that they´ve got other plans, other places…"


THE
HIGH BRIDGE
INCIDENT:
The Story Behind The Story...
RELEASED AFTER 35 YEARS OF SILENCE
BY HOWARD & CONNIE MENGER
COVER IS A PAINTING BY HOWARD MENGER
WHO CAPTURED THE HIGH BRIDGE, N.J.
SCENE ON 8MM MOVIE FILM IN 1956.
COPYRIGHT BY HOWARD & CONNIE MENGER ALL RIGHTS RESERVED

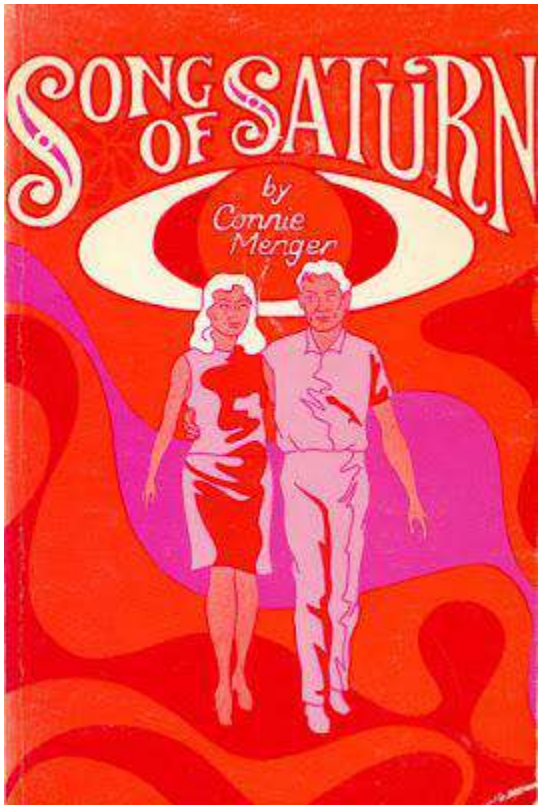
From several different sources I have received information that many more individuals than is generally known were involved in the 1950s experiment by this benevolent groups of visitors and given different missions to carry out. Some couldn´t handle the situation. The test put a tremendous psychological strain on the contactees who sometimes acted irrationally and didn´t understand what was happening to them. Some lost their head in the glamour of publicity and embellished their stories with faked encounters and photographs. According to my contactee source this became the fate of the most famous of them all, George Adamski: "… all the glory and attention of being recognized by the general public went to his head, and eventually the contacts he was getting stopped, bu the kept trying to ride the dead horse, because the fame of all of it went to his head." (Email October 22, 2012)

My contactee source gave some further comments on this problem: "They said to me that out of the 100´s of contacts, that every contactee agreed emphatically to carry out the specific mission given to them, but that only less than 1% of these contacts carried out that promise to them, as most of them just went about glorifying their ego´s by making books and movies or being a famous contactee." (Email February 19, 2015).

In the interview Howard mention some interesting information he received from the visitors: "We´re not really the body. We´re just light, is what they said. In fact, they have pictures of the soul rising from a person who is dead. There´s something in us that goes back to the All – the All-intelligence. There´s something in us that does not die. And it can go back into a new body." As I related in my former blog entry, this is often mentioned in esotericism as a very challenging scientific discovery to be made in the near future.

Howard Menger

Howard and Connie Menger had many hard and exhausting problems because of their involvement with the visitors. If was often more a curse than a blessing. At one time they visited a Catholic priest as they thought it would do some good.
”I don´t think it did a bit of good… but the priest was dyed-in-the-wool, which I interpreted as distortions of the truth…I just couldn´t get through to him. In fact, one time he came to our house, and he brought two nuns with him, and it was really a circus, in the sense that he said that I needed help; that I´d been contacted by the devil! I laughed in his face… I was so strong after the contact in not only beautiful spiritual knowledge that they had given me… and I think that if anybody needed help, the priest and his nuns did… that´s when my wife and everybody left the church.”



During the interview Howard gave this view of the visitors: ”It´s my opinion that they don´t really want anything to do with us, because if they did have anything to do with us it wouldn´t amount to anything but more problems, because greed is inborn in us.” Howard also mention the idea of planets as penal colonies, implying that earth is a sort of interplanetary Alcatraz: ”… our scientists are already thinking what I thought a long time ago, we´ll have penal colonies… instead of having gaols, we´ll take all the people who are mentally… murders, rapists, robbers, and just take them and put them on another planet to work out their own problems…” Unfortunately our planet earth, has been chosen as an interplanetary penal colony, so it´s only natural that benevolent visitors are very careful in their contacts with earth people.

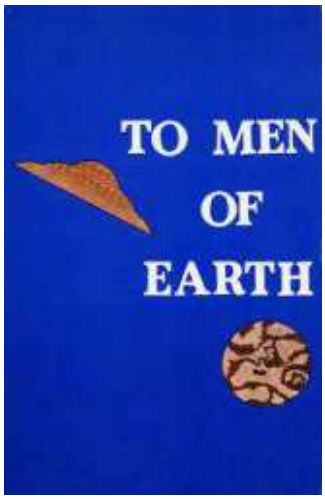
The well meaning and naive man or woman on the street naturally ask: if this group actually exist why don´t they show themselves in the open? I think the best answer was given by the

"Venusian" Bill to journalist and esotericist Paul M. Vest: "Upon your earth the mere colour of one´s skin - a slight difference of religious belief - merely belonging to a different race or country - in fact the most trivial deviations precipitate animalistic belligerencies, hideous brutalities and the bloody slaughter of millions of your fellow creatures. Can you then truly be surprised when I tell you the the beings of certain other worlds view earth as earthlings might look upon a den of deadly serpents stinging each other to death."

Many years after the active contact experiences Howard and Connie summarized the whole episode with the visitors in their book *The High Bridge Incident*: ”Even if they were not extraterrestrials, they were intelligent, advanced people who had a technology to be envied and a philosophy that was inspiring. Maybe, they are the prototype of the enlightened, advanced human race on earth to come. If so, we can have hope for the future.” (p. 108).

Daniel Fry and the esoteric intervention theory

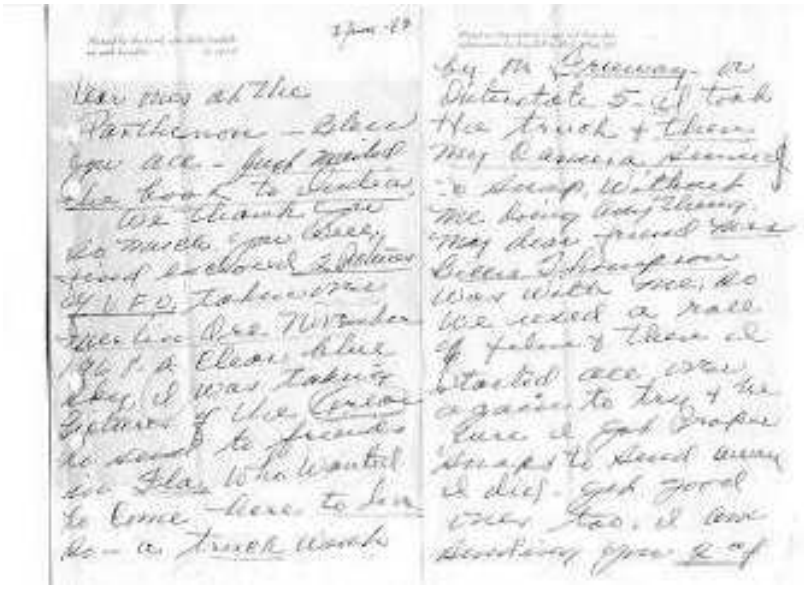
While browsing among recent blog entries I found some interesting comments on contactee Daniel Fry in the Mark Russell Bell blog. I wasn´t aware of that Fry in the 1973 edition of his books The White Sands Incident (1954) and Alan´s Message: To Men of Earth (1954) included a revised version of his first book with information on his second contact with Alan, not mentioned in The White Sands Incident. The 1973 edition is simply named To Men of Earth.



The second contact occurred while Fry was at his work at Aerojet where he tested rocket motors. One day he suddenly hears Alan´s voice very clear, “as though he was standing at my side”. During this conversation Fry is asked whether he wish to assist the visitors in their work and also what is expected of him. Alan explains: "The time has come when you must make the final decision as to whether you will be that person. It is a free choice on your part, and there is no penalty for refusal. If you do not wish to assist us, you will be permitted to return to your quarters at once. All memory of this meeting and the previous one will be erased from your mind, but everything else will be the same. You will be no worse off than before we came." (p. 88) That his memory of his first contact and this offer is to be erased if he says no to the proposition is a rather unusual claim coming from the 1950s contactees.

Daniel Fry in Sweden 1970

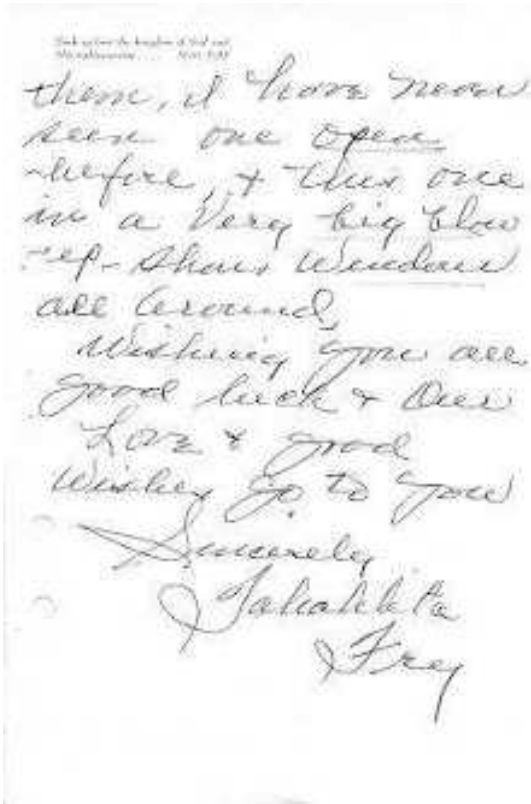
We find the usual ambiguities in the Daniel Fry contact claim. The 16mm film he took in Oregon 1964 is obviously a fake. But the craft that his wife Tahalita Fry photographed in Merlin, Oregon, November 1964 are intriguing. There have been several claims regarding these photos but in a letter to Ms Edith Nicolaisen June 6, 1969 Tahalita gives the background to what happened:



Dear Miss Nicolaisen

Thank you for the Parthenon - Glad you are - just mailed the book to Santa Ana. We thank you so much for your dear friend enclosed Photos of U.F.O. Taken over Merlin Ore. November 1964 A clear blue sky, I was taking pictures of the Cows & to friends we stood & looked at the Ships. We wanted us to come here to live & work

by the Freeway on Interstate 5 - I took the truck & then my Camera started to jump. Without me doing anything. My dear friend Irene Thompson was with me, & we were a call of [illegible] then all started acc. over again to try & be sure I got proper [illegible] stood away & did. Got good ones too. I am sending you [illegible]



these, I have never seen one open before, & then one in a very big flow - Ships Wonderful all around,

Wishing you all good luck & Love & God Wishes to You

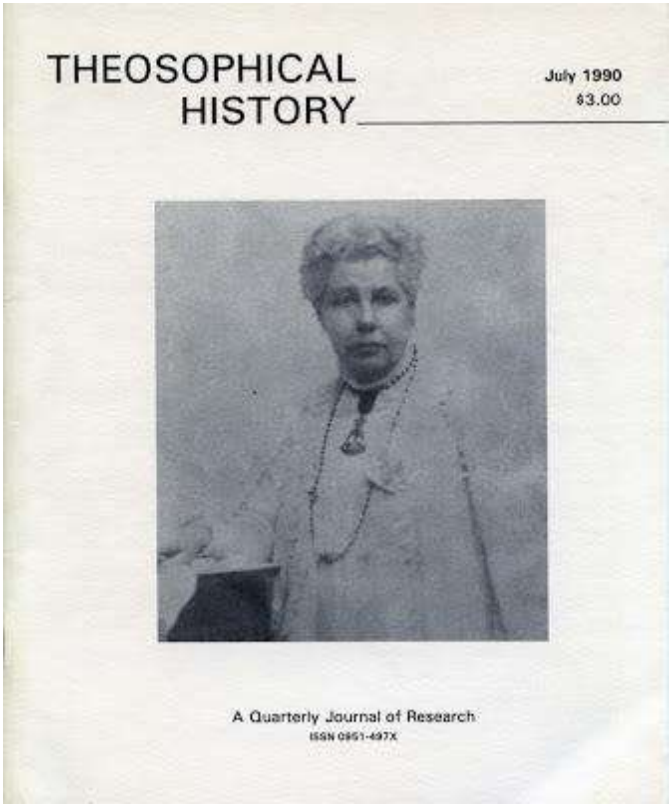
Sincerely

Tahalita Fry

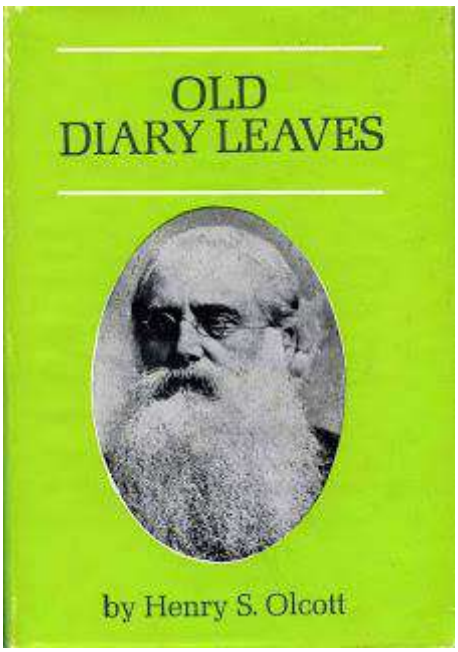
Bless you all. Just mailed the book to …… We thank you so much. You will find enclosed two pictures of UFO taken over Merlin, Oregon November 1968. A clear blue sky. I was taking pictures of the parlor to send to friends in Florida who wanted to come here to live so – a truck went by our freeway – or interstate 5. I took the truck and then my camera seemed to snap without me doing any thing. My dear friend Mrs Billie Thompson was with me, so we used a roll of film and then I started all over again to try and be sure I got proper snapshots to send away. I did get good ones too. I am sending you 2 of them. I have never seen one open before. …. once in a very big glow ……..
Wishing you all good luck.
All love and good wishes go to you
Sincerely
Tahalita Fry

When Timothy Good, during an interview in 1976, asked about these photos Daniel Fry asserted that Tahalita did not see the craft when she took the pictures. The craft is totally different from the one seen in his 16mm film and looks much more like the classic Adamski type bell shape. So how are we to interpret the contact claims of Daniel Fry? Based upon my own 40+ years of investigations of physical contact experiences I can only conclude that some contact claims are obviously real. The contactees do interact with some type of alien visitors but not necessary space people. I have proposed the esoteric intervention theory as an alternative working hypothesis.

It was with great interest that I discovered a variation of the esoteric intervention theory seriously discussed as a possible explanation for the first wave of spiritualist phenomena during the 19th century. In the academic journal *Theosophical History* religious scholar Joscelyn Godwin presented a four part series in 1990-91, The Hidden Hand, with an impressive documentation indicating that a secret society created the first wave of very physical materialisations phenomena in the United States: "The suggestion is that the Hydesville phenomena were not a spontaneous manifestation, but something provoked by living persons, acting with no lesser intent than that of changing the worldview of Western civilisation." (Theosophical History, vol. 3:2, April 1990, p. 38.)



The next step of the secret society was to send Helena Blavatsky to the United States with the aim of giving the real explanation to the created phenomena as a basis or starting point for presenting what is usually called The Ancient Wisdom. The result was The Theosophical Society. Blavatsky explained this background to Henry Steel Olcott, first president of the society and in his memoirs Old Diary Leaves, first series, he quotes from Blavatsky´s scrapbook: "Ordered to begin telling the public the truth about the phenomena and their mediums. And now my martyrdom will begin! I shall have all the Spiritualists against me, in addition to the Christians and the Sceptics." (p. 25)

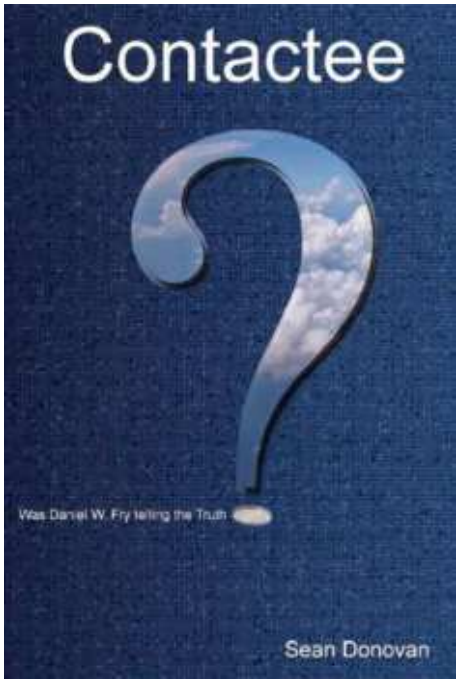


Dr. Joscelyn Godwin has named his theory the Hidden Hand. If we accept this as a working hypothesis, could the same secret society also have created some of the first UFO phenomena and contacts with the same intent - changing our worldview? In my study and documentation of the 1950s contactees I have discovered data and indications confirming some form of "Hidden Hand". This is of course a conspiracy theory but not of the usual variety. Here we have what could be called a benevolent conspiracy. Sufi teacher Idries Shah would call this method education through astonishment.

Joscelyn Godwin is very much aware of the problem of presenting such a theory as an academic scholar. I am pleased to notice that he is not trapped in the reductionist- materialist cage but keeps an open mind to other possibilities. That is real research. In part II of The Hidden Hand he gives this position statement: "My own mind is open to the possibility of events for which materialistic science, and the historical scholarship modeled on it, has no place; consequently, I do not automatically dismiss the idea of immaterial influences, such as were suggested byt many writers on the Hydesville incident... I would suggest that there was another Hierohistorical event in the early 1870s; another move to affect public opinion, mainly by working from within the Spiritualist movement." (Theosophical History, vol. 3:3, July 1990, p. 72-73)

Daniel Fry biography

As an investigator of contactee cases for many years I have often lamented the lack of thorough research and documentation of the early classic contactees of the 1950s. There is still no biography of Orfeo Angelucci, George Van Tassel and Howard Menger. Lou Zinsstag and Timothy Good did a pioneering effort with *George Adamski. The Untold Story* (1982) but since then very little has been written. It was therefore with great expectation I received *Contactee. Was Daniel W. Fry Telling the Truth?* by the young Canadian author Sean Donovan.



Daniel Fry

Sean is to be commended for a remarkable cultural achievement, having in 2003 rescued what was left of the Daniel Fry and Understanding organizational archive and continually presenting more and more of this data on a website dedicated to Fry and his organization. All copies of Understanding magazine 1956-1979 and Newsletter 1982-1989 can be found on the site and also photos, audios, films, interviews a.o. My hope is that other researchers will copy this excellent effort when it comes to contactees like George Adamski, Orfeo Angelucci, George Van Tassel and Howard Menger.

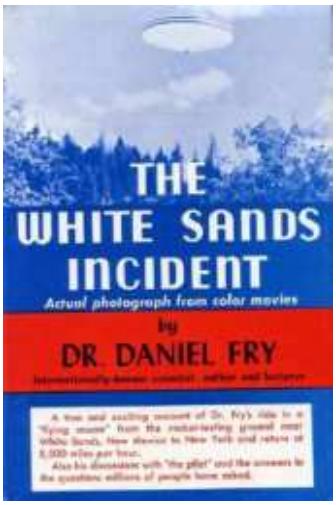
Daniel Fry in Sweden 1970

Sean Donovan is not a ufologist in the usual sense of the word. Resident of Edmonton, Alberta, Canada he has a Batchelor of Applied Science in Computer Engineering from Simon Fraser University in Burnaby, British Columbia. He runs a web consulting business and does research into gravity control, the subject that eventually got him interested in the theories of Daniel Fry. During his years at the university in the 1990s he, more or less as a diversion from the monotony of study, started looking into the problem of gravity control and studied many books on the subject: "My first encounter with Daniel´s story happened when I was 28 years old in the year 2001 during a cold, snow filled night on a farm in Saskatchewan, Canada, where I read "The Rode in Space Ships"... Upon first reading Daniel´s story in November of 2001, I was skeptical, but excited. It was clear that if the physics from Fry´s books worked, I could follow my original goal of gravity control instead of "inertial propulsion" which was proving fruitless."

Sean Donovan

Sean became intensely fascinated by Daniel Fry, contacted and interview his children and relatives and ended up preserving the Understanding organizational archive, including a real treasure, a month by month journal of Daniel Fry´s doings from 1966-1977. All this material became the basis for his biography *Contactee. Was Daniel Fry Telling the Truth?*

The first part of the book, some 35 pages, is a very detailed family history, a part of the text that could have been somewhat reduced as not very relevant to the rest of the story. The author then presents the contact experiences of Daniel Fry in his own words. Sean has combined the information from four different books to get a version as complete as possible. *White Sands Incident, Steps to the Stars* (1965), *Atoms, Galaxies and Understanding* (1960) and he also quotes from *They Rode in Space Ships*, written by Gavin Gibbons (1957).



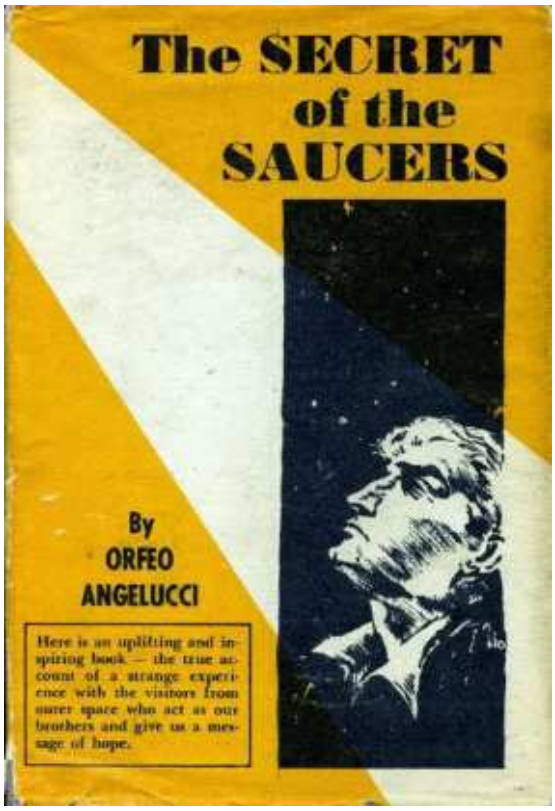
A large part of the book covers the history of the Understanding Organization and the personal life of Daniel Fry. Here, for the first time, is a detailed and very fascinating story of the activites, ups and downs, the economic problems and controveries of the organization. Still a few questions remain after reading this history: What happened to all the local units all over the country? With some 70 local units and 10 000 members how come such a large organization just collapsed? And what became of the arsonist who burned down the library and kitchen in the Understanding headquarters in 1978, then at Tonopah, Arizona? Who was this man and was he ever convicted?

As Sean Donovan is an engineer and technician several chapters are devoted to the physics and technical aspects of the Daniel Fry claims. Sean also presents his experimental evidence for and against Fry. Experiments that he consider promising and hope for an investor like Robert Bigelow to be able to continue. He has also started a website studying the physics of Curvity, a name used to describe the physics of Daniel Fry. Not being technically minded nor interested I can give no informed opinion on these discussions but simply recommend them if your interests are on the technical side.

So, was Daniel Fry telling the truth? Like other UFO researchers Sean Donovan concludes that Daniel Fry´s film is a fake: "The spinning model like motion, the attempt at a second filming and the blatant visible supports are all evidence the films are false." What is missing in the book is an investigation and analysis of the Tahalita Fry UFO photographs taken in November 1968. There is also a reproduction of the bogus Ph.D. degree that Fry recieved from *Saint Andrews Ecumenical Collegiate*, a title that made him call himself Dr. Daniel Fry for the rest of his life. After considering the evidence for and against Daniel Fry the author presents no definite conclusion but keeps an open mind. In the beginning of the book he has a quote from astronaut Gordon Cooper: "I have seen my share of wide-eyed UFO fanatics and lunatics. Dr. Dan Fry was not in that category. I found him totally credible."

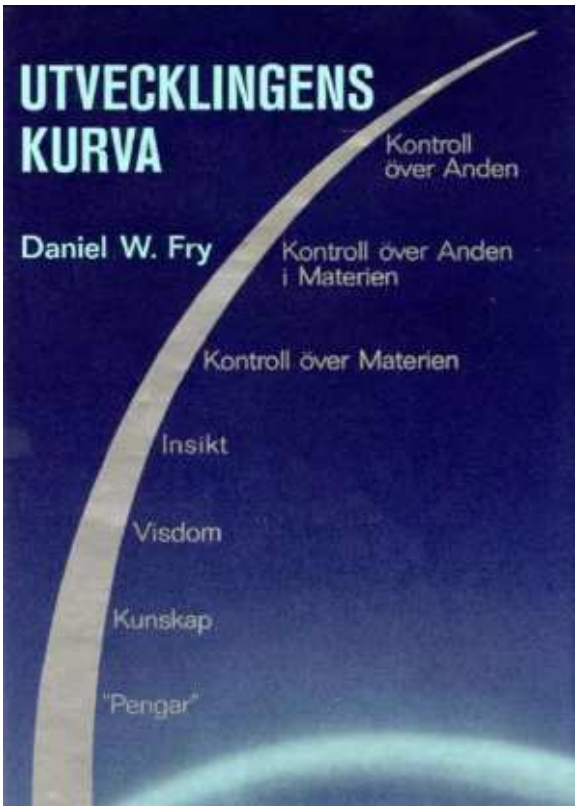
Photo by Tahalita Fry, November 1968

The weak part of the book is the author´s lack of knowledge of the complexity of the contactee enigma. A complexity that takes a lot of study and field investigation of physical contact claims to comprehend. Contactee experiences are seldom a question of black and white which was also the conclusion reached by psychiatrist Dr. Berthold Schwartz, who investigated the contact claims of Howard Menger. On his Curvity website Sean Donovan makes a "Comparison to Other Contactees" and concludes that "other similar contactee stories are fabrications" and in his book he claims: "Amongst Fry´s contactee peers, there is nothing bu bunk". Admittedly many contactee claims of the 1950s were pure fabrications or misidentifications of mystical experiences. But not all of them. There is substantial evidence indicating that some of the 1950s contactees were involved in a cultural influence experiment implemented by a group of benevolent aliens from somewhere, with access to advanced "Vimana" technology. The contactees involved did not always understand what was happening to them and sometimes made a mess of the information delivered. That this was a psychological experiment to test the reaction of human society to alien contact is told by journalist Paul M.Vest who was asked by a "Venusian" to help spread the message and experiences of Orfeo Angelucci.


The SECRET of the SAUCERS
By
ORFEO
ANGELUCCI
Here is an uplifting and inspiring book — the true account of a strange experience with the visitors from outer space who act as our brothers and give us a message of hope.

The real contactees involved in the experiment were also told to use various methods to keep certain information secret, using blinds and code words in communication. Sean Donovan noted some of these diversions when he quoted Fry: "In composing my report of the incident at White Sands, I took great care to present it in such a manner that it would immediately be dismissed as nonsense by the "military" type of mind, and yet would present all the vital information in such a manner that its value could readily be understood by the type of mind capable of making use of it."

By presenting this "benevolent conspiracy theory", which is a variant of the Esoteric Intervention Theory of Jacques Vallee, I admittedly become a heretic among "scientific ufologists". But as Vallee has also stated, in Forbidden Science II, "...the history of ufology should be placed within an esoteric context." If Sean Donovan had been a student of the more academic presentations of the Esoteric Tradition or science of the multiverse (Helena Blavatsky, Alice Bailey, Henry T. Laurency) he would have noticed that the message given to Fry was a sort of simplified version of the Ancient Wisdom. This is especially evident in Daniel Fry´s *The Curve of Development*. It is also evident in the messages given by Adamski, Angelucci, Van Tassel and Howard Menger.

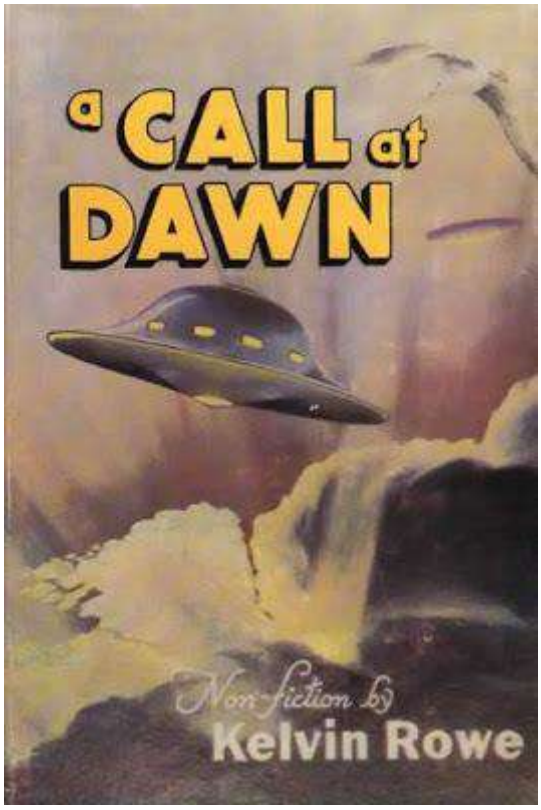


Swedish edition of The Curve of Development

These few critical comments should not hesitate readers to acquire the book which is an important contribution to the study of the classical contactees. And once again I would like to salute Sean Donovan for the excellent work with the Daniel Fry archive and websites

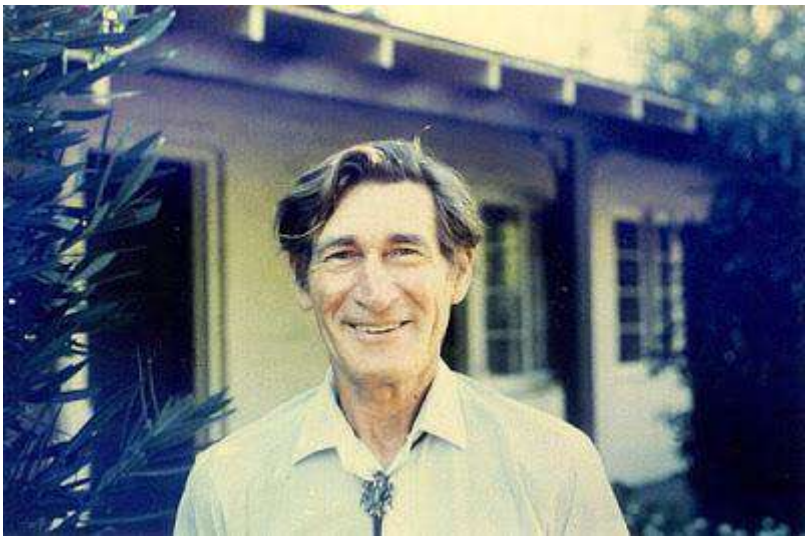
Kelvin Rowe and the Esoteric Tradition

In the 1970s Timothy Good and Lou Zinsstag travelled around the United States interviewing several of the first generation UFO contactees. The interviews were taped and some years ago Timothy kindly sent me some of these transcipts, which I mentioned in my blog entry on Howard Menger. On August 22, 1976 they met and interviewed Kelvin Rowe and his wife. Rowe is not as generally well known as other contactees but was a frequent lecturer in the 1950s and 60s. He lectured at the Giant Rock Spacecraft Conventions 1957-1959. His book *A Call at Dawn* was published by Daniel Fry´s Understanding Publishing Co. in 1958.



I have advanced the theory that some of the original 1950s contactees were authentic and involved in a psychological, sociological test implemented by a group of benevolent visitors from somewhere, probably extraterrestrial. Involved in this test were a.o. George Adamski, George and Dorris Van Tassel, Orfeo Angelucci, Paul M. Vest, Eugene Drake, Daniel Fry and Howard Menger. Could Kelvin Rowe also have been a part of this test?

The story and experiences told by Kelvin Rowe are in general the same as the other contactees. But Rowe was interested in flying saucers before his first contact and had met George Adamski and Truman Bethurum already in 1953. The first experience was by telepathy on March 9, 1954, as described in his book: ”I was on my way to San Bernardino, Calif., driving a Ford pick-up. I was thinking I would visit a friend of mine in Redlands on my way home, when the word Pluto popped up into my mind and was repeated three times. The words that followed were not too distinct at first, evidently due to my inexperience with and lack of understanding of the use of mental communication.” (p. 33)



Kelvin Rowe 1976, photo copyright Timothy Good

After eight months of many mental communications Rowe had his first physical contact with two ”Brothers”. ”They were fine looking men, with smooth, dark sun-tan complexions, and dark hair styled in longer length than our modern cuts… The iridescent material of their form-fitting garments, similar in style to our ski-suits, was unusually soft to the touch, firm but beautifully textured. (p. 135) After this first contact he met the space people frequently, either at home or was taken up in their space craft. According to Rowe he encountered both men and women and most of them came from Jupiter and Pluto.

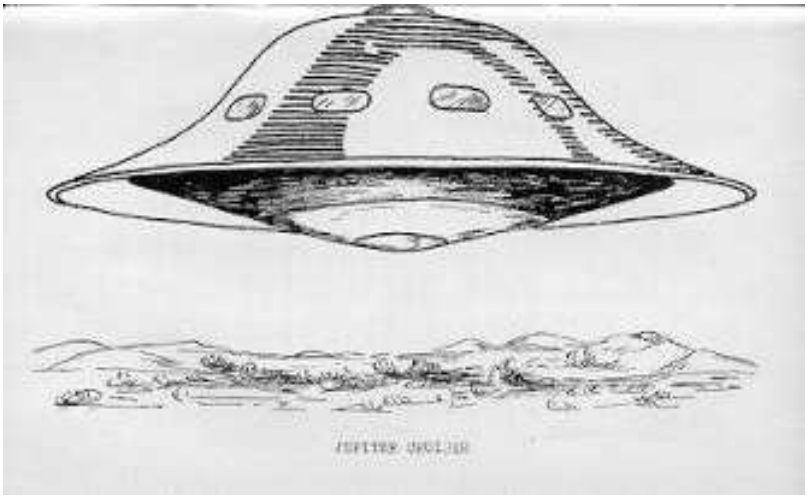


Illustration from *A Call at Dawn*

During the interview in August 1976 Timothy Good and Lou Zinsstag asked Rowe some more details of his contacts: ”All the trips that I have made has been in the small craft. They have taken me to a small craft in a car, and then the car is left there on the ground, and someone else drives off with the car – there´ always one man left with it.”

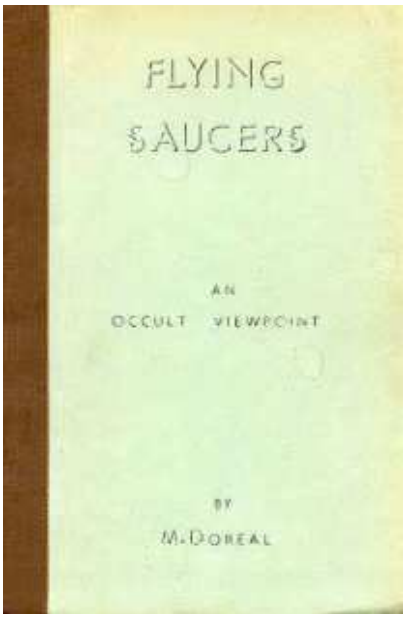
”Lou: How many people are in them?
Kelvin: Generally five and six – on these small craft.
Tim: I don´t know if you´ve seen those particular pictures (Rodeffer TG), but that´s 27 ft according to NASA. Were yours of similar type of…
Kelvin: The ones I went on were just a little bit larger than that. But it would be in the same area…

Tim: They have these spheres underneath do they?
Kelvin: Well no, they didn´t have these landing gears of that type. But some of them do; I have seen them with that. But the ones that I was on, mostly they had one that after they were going to land – if they´re actually going to land – it would protrude down to touch the earth. But as I say they very seldom did that because when they once contact the earth then it takes more force for them to break lose. They generally just set there and hover…"

Like the other 1950s contactees Kelvin Rowe sometimes encounter the visitors, dressed as ordinary earth people, mingling in society. He also claims to have been taken to Mexico in their craft as well as below the oceans. In *A Call at Dawn* is mentioned that "Our Brothers are operating on an entirely different frequency or spectrum than we are here as third dimensional beings." (p. 111) Not very much has been written about Kelvin Rowe, nor has there, to my knowledge, been any in depth investigation of his claims. On the internet transcript of an interview that was made in March 1991 is published but it gives very little new information. I wrote a letter to Rowe in 1984 but received no answer.

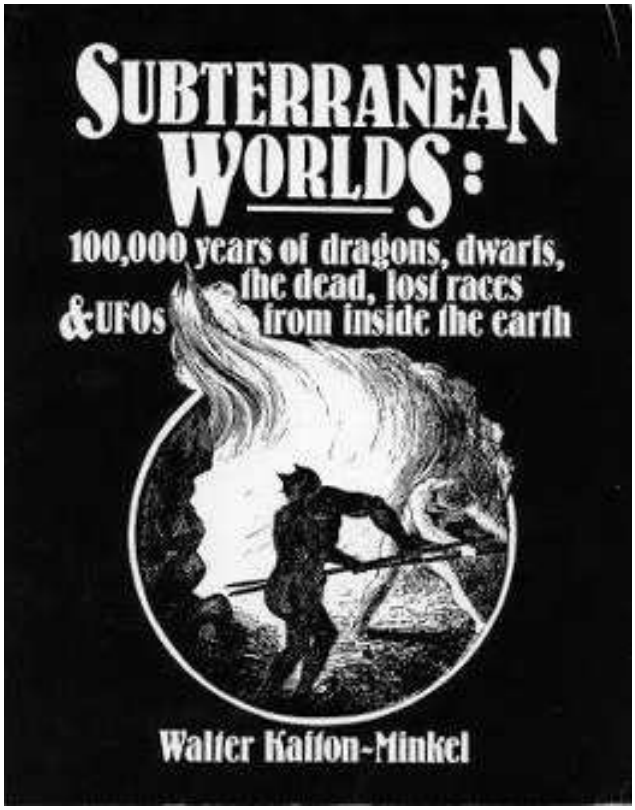
The message from the space people, as presented in *A Call at Dawn*, is in general the same as coming from other contactees, but with one marked difference. Kelvin Rowe was deeply involved with the *Brotherhood of the White Temple*, situated in Sedalia, Colorado, founded by Maurice Doreal, real name Claude Dodgin. In the 1976 interview with Tim and Lou he relates: " I have a doctor´s degree – but I got this from the *Brotherhood of the White Temple*. I studied for this. Now, this doctor´s degree I got gives me the right to teach philosophy and metaphysics but that´s all. It´s not a scientific degree of any kind and it´s not nothing to brag about or anything.".

I his book Rowe claims that the space people suggested he study the material from this brotherhood. They even "approved of it as being the highest source of Truth teachings aviable in the Western Hemisphere." (p. 46) *A call at Dawn* is dedicated to "Mr. George Adamski through whom I was led to realize the true reality of interplanetary visitors; and, to Dr. M Doreal whose teachings have shown me The Way." Rowe´s book is full of quotes from various booklets written by Doreal and sometimes messages from space people are actually verbatim quotes from Doreal, although not mentioned, especially from his booklet *Flying Saucers. An Occult Viewpoint*, probably published in 1956.



This connection puts a great question mark on the claims and teachings of Kelvin Rowe. If he really met highly advanced space people they would never have referred him to Maurice Doreal, a very dubious character in the occult community. His claims and teachings are a travesty of the Esoteric Tradition. Noteworthy is this information from *Borderland Sciences Research Associates* who once asked the Inner Circle about Doreal: "Concerning this Doreal. His claims are not true. Certainly, he has a large following. Do you remember two people who had a following even of millions, whose claims were false? (The Ballards). They gathered up the knowledge of many occult schools, they cast this knowledge forth upon the people with malice – and for gain. Yet well they knew what they were doing." (Memoranda From the Mark P. Seances, no. 1, November 17, 1946. About this latter group, The I Am movement, created by Guy and Edna Ballard, The Tibetan D.K. made some harsh comments: "It is this truth, misinterpreted and shockingly travestied, which lie behind the teaching anent the so-called Ascended Masters, put out by the leaders of the I Am movement". (Alice Bailey, *The Rays and the Initiations*, p. 16).

The claims of Maurice Doreal are a strange mixture of esotericism and pulp magazine fantasy. In an 1946 interview for the *Rocky Mountain News* he stated: "I saw atomic energy at work several years ago when the Dalai Lama of Tibet entered me into the Great White Lodge 75 miles under the Himalayas." (Walter Kafton-Minkel, *Subterranean Worlds*, p. 155). When pressed about his travel claims he said he travelled through astral projection. In the *Weekly Sermon Lesson* for November 8, 1981 Doreal writes: "In the astral plane certain entities, forces and powers live. It is there the throne of God is, - it is where the Holy City of the Book of Revelations is found… In the astral are the treasure-houses and there all things man does are indelibly recorded on the Akashic record." These statements prove that Maurice Doreal is no esotericist but one of many occultists who have, in astral travel, totally misinterpreted his experiences in what esotericists clearly recognize as the plane of illusion.


SUBTERRANEAN WORLDS:
100,000 years of dragons, dwarfs, the dead, lost races & UFOs from inside the earth
Walter Kafton-Minkel

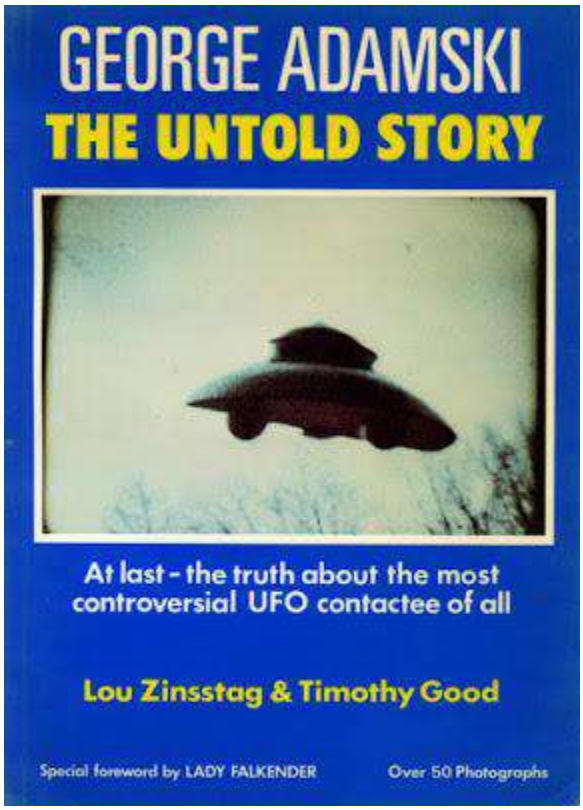
In the 1940s Doreal was interviewed in several newspapers and magazines, sometimes photographed wearing gold robes, seated on a silver throne that he claimed was previously owned by Emperor Maximilian of Mexico. In 1946 Doreal made this prediction: ” The coming Avatar is now living in Tibet; he is a little over 15 years old. He was born in America, of American parents - and will make his appearance at high noon, May 2nd, 1956, at the corner of 42nd St. and Broadway, New York City. The sun will then be blotted out, but a golden rose-light will spread over everything; a great ray of two unknown colors will descend upon Him from the skies, and for 100 miles around, all sickness will be instantly healed.” (*Round Robin*, vol. 2, no. 7, July 1946, p. 18).

Although Maurice Doreal claimed there existed guardians from space, Kelvin Rowe must have been surprised by this revelation from *Flying Saucers. An Occult Viewpoint*: ”The flying saucers are a menace to civilization. Believe me, they are not the Venusians or Martians who are coming here to have friendly relations with earth, regardless of what some of the books tell you. I am not saying there hasn´t been anyone riding in them but it hasn´t been anyone in this country.” (p. 36). According to Doreal these flying saucers were manned by the serpent people who could change their appearance to look like ordinary people: "These Serpent People had a body like a man though covered with thin scales and the head of a great snake. They had the power to cause that head to assume human form in the likeness of anyone that they wished". (p. 41)

With this complicated background how are we to interpret the claims and experiences of Kelvin Rowe? At the first international convention of *Amalgamated Flying Saucer Clubs of America* in 1959 Rowe lectured on "My 350 Trips Into Space". Hardly a trustworthy claim unless he meant astral travels, like his mentor Doreal. To Timothy Good and Lou Zinsstag he appeared sincere. As far as I know there are no witnesses to his contacts nor any photographs of space ships. We only have his story. As he met George Adamski before his first contacts could he simply have been an Adamski copycat, who used the contactee platform to spread the Doreal teachings he believed in? Or was he an authentic contactee, involved in the visitor´s psychological test, but made a personal mixture of messages from the visitors and his occult beliefs? His book is filled with messages of goodwill and philosophy, often in accordance with the Esoteric Tradition. Perhaps further research by American investigators can find clues to the enigma of Kelvin Rowe.

The UFO contactee no one investigated

There is one aspect of American ufology that has always puzzled me. Why have no serious investigators ever made in-depth studies and documentation of the first generation contactees? Instead there has been an almost total preoccupation with abductions and crash retrieval stories. The first ufologist who made an effort, in a more open minded way, to document these contactees was the British investigator Timothy Good in co-operation with Lou Zinsstag (*George Adamski - The Untold Story,* 1983).


GEORGE ADAMSKI
THE UNTOLD STORY
At last - the truth about the most controversial UFO contactee of all
Lou Zinsstag & Timothy Good
Special foreword by LADY FALKENDER
Over 50 Photographs

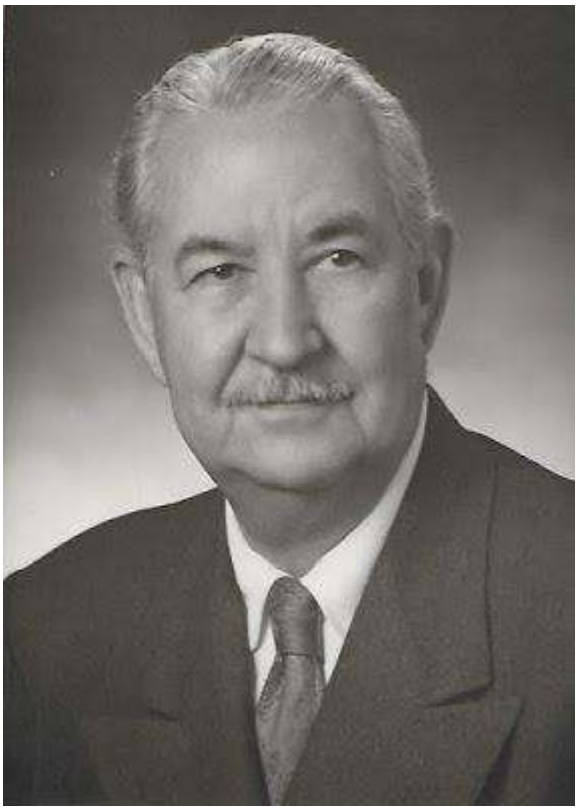
Instead of thorough investigation accomplished ufologists like Jim and Coral Lorenzen, Allen Hynek and Jacques Vallee simply dismissed these first generation contactees as charlatans. Especially Hynek and Vallee should have suspected there was a deeper level to some of these often wild claims as both were, more or less in secret, scholars of esoteric traditions. But they totally missed this aspect and Allen Hynek commented on their philosophy as "platitudes in stained glass attitudes" (Hynek & Vallee; *The Edge of Reality*, p. 181. A somewhat more profound inquiry could have revealed to these two gentlemen the possibility of an actual Esoteric Intervention behind the scenes, orchestrated by the Higher Intelligence Agency (HIA).

Because of this neglect in research much data is now forever lost. Most of those involved with the first generation contactees are gone. Research will have to be made with second generation data, correspondence and interviews with relatives. My hope is that American researchers will, as soon as possible, initiate research projects with the following contactees: Orfeo Angelucci, George Van Tassel, Dorris Van Tassel, Carol Honey, Helen & Betty Mitchell, Eugene Drake, Howard Menger, Paul Vest and Millen Cooke. This should include

studies of the first directors of *Borderland Sciences Research Associates* (BSRA), Meade Layne and Riley Crabb. Renewed investigations into George Adamski and Daniel Fry is of course also of primary interest although Sean Donovan has made a commendable effort with the biography *Contactee. Was Daniel W. Fry Telling the Truth*?

Daniel Fry in Sweden 1970

An example of neglected research is the American contactee Eugene H. Drake 1889-1973, director of *The Fellowship of Golden Illumination*. He is not even mentioned in UFO encyclopedias and data about his life and experiences are exceedingly scarce. From my distant vantage point here in Sweden I have tried to gather as much information as possible about this forgotten contactee. Excellent help with biographical data was provided by Joshua Blu Buhs. A real wizard when it comes to biographical information retrieval as evidenced by his very informative blog on old Fortean researchers *From an Oblique Angle*. He is a real master detective in finding obscure data on various underground individuals in the Fortean world.



Eugene H. Drake 1951

Not even at AFU is there much information to find on Drake. We have his two booklets, *Visitors From Space* (no publication date given, but probably 1949 or 1950) and *Life On the Planets. A visit to Venus* (1950). We also have a single copy of his magazine *Golden Light*, vol 10, no. 2, May 1962 and two letters written in 1962 and 1963 to Edith Nicolaisen, founder of the new age publishing house *Parthenon* in 1957.

Let There Be Light
GOLDEN LIGHT
I AM THE LIGHT OF THE WORLD
Aquarian Age Wisdom
ALL HAIL! O WORD OF GOD. WHOSE RADIANCE COMES UPON THE EARTH NOW IN SOUL INSPIRING POWER. ALL HAIL! THE MOUNTAIN TOPS ARE IN A GLORIOUS LIGHT.
The Fellowship of Golden Illumination
EUGENE H. DRAKE
Director

Golden Light, May 1962

What made me especially fascinated by Eugene Drake was the fact that he, years before George Adamski, claimed physical contact with space people and was actually the first to print illustrations of the classic Adamski type scout ship and cigar shaped space craft. Something that has not been noticed, or at least mentioned, by American ufologists. An additional letter by Eugene Drake is to be found in the German edition of his booklet, *Besucher aus dem Weltraum*, published by Ventla Verlag 1961. Besides these data there are a few, not very informative, mentions on the internet.

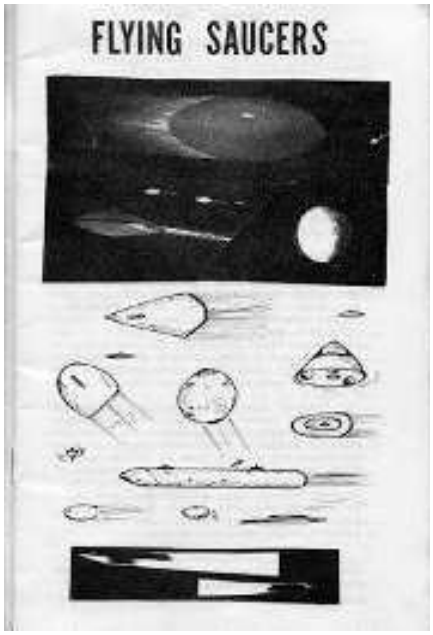


Illustration in Visitors From Space

Here is the extensive biographical information mailed to be by Joshua Blu Buhs, December 20, 2016:
"Eugene Harry Drake was born 22 September 1889 in Warren county, Pennsylvania, to Zachariah Taylor Drake and Sarah Jane (Jackson) Drake. He relocated to the Los Angeles area no later than 1910, when he was there, living with his grandparents (and a sister), working as a stenographer for a hardware company. He was a private in the New Jersey and California National Guards. Drake married Priscilla Atlee Putnam no later than the beginning of 1917. They had two daughters, Priscilla and Irene. In 1917 and 1918, the family lived in Pasadena, at 539 N. Lake, and Eugene worked as a cashier. Apparently, he also hoped to get into the film industry. In 1920, the family lived in Santa Monica (Eugene's mother-in-law lived with them.) He told the U.S. Census that he worked as a manager for a film exchange.

In April of 1922, Drake was arrested for embezzling $6,400 from the New England Mutual Life Insurance Company, where he worked as a cashier, to keep afloat his film production business. One source reported that he had been in hiding for a month, trailed by detectives, while the case of his forgery was made. I do not know if he served any jail time; he is in the 1923 city directory for Santa Monica—as a bookkeeper—but his entry could have been put

together much earlier. He was also in the 1928 city directory, listed as a salesman. The 1930 directory has him too, but does not list an occupation.

Eugene Drake and family 1920s

The 1930 census has him and his family (minus his mother-in-law) in Santa Monica, where he rented a house. He was a salesman, of building materials. The Drakes lived at 1435 Euclid Street. This census tells us that Drake did not serve in World War I; I do not know why. (He did register for the war, though.) I do not otherwise know what he was up to during the 1930s. In 1942, he was living at 2503 4th Street, apartment 4, in Santa Monica. He listed no employer or employment with the draft board.

Six years later, he may have been living in Bell, California—there's a city directory listing that may have been him—or Santa Monica, but was going by Dr. Eugene H. Drake. I do not know how he earned the honorific. In November, he was advertised as teaching a series of Thursday classes at the Universal Truth Church in Long Beach. The subject was not stated in the newspaper ads. After this, you probably no more than me about him.

He started putting out his books and magazine. He wrote about Mt. Shasta and its "Little People." He started building his compound in the desert, where he claimed contact with aliens. He was mentioned in the Saturday Evening Post as using special tools in his research. He spoke at the Amalgamated Flying Saucers Club's first annual convention (1959). He was mentioned in the 'zine "Understanding." And he was referenced in "the Journal of Borderland Research."

We know that the flying saucer contactee Eugene H. Drake was the same as the white-collar worker from the 1920s thanks to "The Open Way," number 3, 1952, which listed him as one of its members. It gave his address as 1014 So. Lake Street, which was the address given for the Fellowship of Golden Illumination." It also gave a brief biography, with his birth date—22 September 1889--and his family situation—married with two daughters—which prove that he is the same man. It gives his occupation as "writer, teacher, spiritual healer." He does not

have an honorific—no “Dr.” title, though others in the directory do.

He died 21 February 1973 in Los Angeles. He was 82."

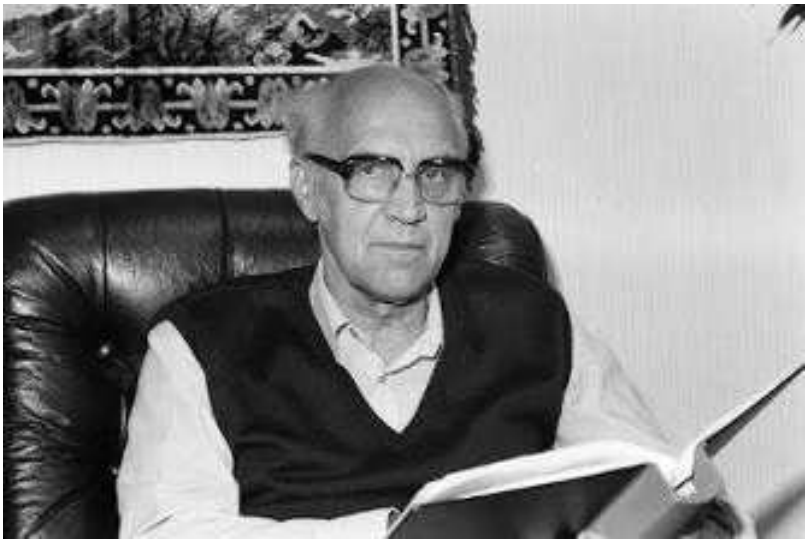
In his first booklet, *Visitors from Space*, Eugene Drake present this summary of his contact experiences: "For a long time space craft have had this planet under observation. We have been in contact with them since 1930. At that time we were in Santa Monica, and contact was made in a large field where the Santa Monica City College is now located. Only during the past few years have they chosen to reveal their presence." (p. 1) According to Drake the contacts were physical but the space people live at the etheric level of our multiverse and materialize themselves during the contact events.

In his letter to Karl and Amy Veit, September 19, 1961, published in *Besucher aus dem Weltraum*, Drake makes these interesting comments (my translation): "There are very few people who have had real physical contact with space ships or space people, like ourselves. I have on various occasions experienced how space people appear in condensed form and I could shake their hands. After the contact they disappeared into a higher frequency." Drake makes it very clear that the space people living on planets in our solar system are not organic physical in the ordinary sense but living at the etheric level. This is in accordance with the Esoteric Tradition and was also the interpretation made by Desmond Leslie as to the reality of space people.

Some of the information and message presented in Drake´s two booklets appear as rather unsophisticated and naive mysticism not always especially reliable. But whatever the ontological status of his experiences he is a very important figure in UFO history. Much of what George Adamski said seems almost copied from Drake´s booklets. Scholars of Western Esotericism as well as ufologists could find many fascinating clues to the origin of the UFO movement in studying Eugene Drake. If some of my research collegues and friends worldwide find more data on Drake I hope you will share the information.

Gösta Johansson - pioneer ufologist

Most of the pioneer ufologists of the 1950s and 60s are now gone. That includes my old friend Gösta Johansson (1921-1993). He lived in Stockholm, worked as a contructional engineer and became an active member (secretary) of *Ifologiska sällskapet* (The Ifological Society), one of the first UFO societies in Sweden. I find his name in the membership list of 1964. Gösta Johansson´s brother, Sture Johansson, is the well known trance medium, visited by famous actors like Shirley Maclaine and Dennis Weaver. Gösta Johansson and I became close friends as he was my pricipal source in my investigation of the controversial contactee Richard Höglund.



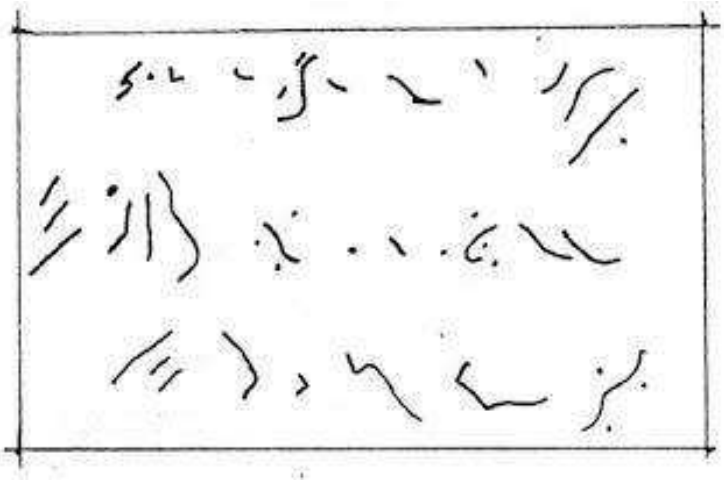
Gösta Johansson 1986

I have discussed the Richard Höglund case in several blog entries and a summary of his story is printed in Timothy Good´s latest book *Earth: An Alien Enterprise*. For those not familiar with the basic facts a short English version can be found on this Norwegian site. Gösta Johansson and I met many times to document and discuss various aspects of the Höglund case. Gösta was not a naive new age ufologist but a down to earth person in spite of his deep involvement with this most complicated contact story. Because of his friendship with Richard Höglund he was entrusted with more data of his experiences than anyone else. In this blog I will present some interview transcripts and the unique insights and theories Gösta related to me. Some of the data was documented in my book on the Höglund case but much of this is new information.

A short while after his first encounter with the aliens on November 9, 1965 Richard Höglund contacted a representative of the Ifological Society and that led to the initial meeting between Gösta Johansson and Richard. They soon became friends as Gösta helped the Höglund couple, Richard and Gunvor, to find an apartement in Ösmo, south of Stockholm. This was after their first trip to the Bahamas in March 1967, when no contact occurred as Richard had forgotten to bring the the metal plate had had received from the aliens.

Richard Höglund

Håkan: Did you see the plate yourself?
Gösta: No, but he made a drawing of it which I received from Sture. It had these Adamski-signs. But he suffered from the plate. He got rashes and it also emitted so much heat he had to have it wrapped up in asbestos. Usually he kept it buried in the soil. I felt like a prophet when I received the plate, he once told me.



The plate given to Richard by the aliens

Håkan: When you phoned Richard did you always here those strange clicks you mentioned?
Gösta: No it was during the last years. Sture confirmed this also. When the clicking started Richard became very nervous and suggested we stop the conversation. Once it continued clicking after I hang up and the phone rang. I answered and a voice said It is wrong. This same voice had entered the conversation several times before. I am convinced his phone was tapped.

Richard told Gösta that he now and then was fetched by one of their craft and they travelled to the alien base in Bahamas and later Mexico. He could be gone for a month at a time. When Gösta met him again he was suntanned. Richard parked his car at a secret place where he was picked up by the aliens. The craft was semitranslucent but not large enough for him to stand up. He was rather secretive about his activities at the base. But on the third trip to the Bahamas, the last time with his wife and the travelled by plane, Richard wrote to Gösta January 11, 1969: "We have a good time here my wife and I. Food, money, cigarettes, liquor all free but we are required to do things also... I hope that one day I can tell you why we are here, but now it is impossible. We have our own car, a large black Cadillac but you must understand we are under a certain form of control." In a later letter January 16, 1969 Richard wrote: "I cannot disclose what we are doing here but I can reveal that it is a sort of school we attend and then you understand that the teachers are interplanetary... I have no idea how long we will remain here. Those who have hurt us will be punished but you can be calm."

Richard Höglund in Nassau, Bahamas

Both Richard and his wife Gunvor met the aliens on the third trip to the Bahamas. It was in a villa outside Nassau. The black Cadillac is interesting as he mentioned this already in 1967, before the men-in-black lore became well known. According to Richard the Cadillac was an old model but looked brand new. He had some trouble driving it at first. It was impossible to collide with this car as it had a sort of "magical eye".

Håkan: How did the aliens look?
Gösta: They were brown, like suntanned, thin, dark eyes, long fingers. Only once did he notice something defective in their bodies. It was a man with a scar in his head. There were no women among them and they didn´t sleep or eat but drank, even liquor, and smoked. They could disappear into thin air. He told me that once he had been sitting chatting with two aliens on a bench in the Bahamas when some people approached them. He felt so ashamed because he was suddenly talking into thin air. The aliens were simply gone.

Håkan: Did he take any pictures in the Bahamas?
Gösta: Yes, I have seen several. When he tried to photograph them only a square light was visible in the picture. There was a black man, Loftin, there at the same school. He showed me a photo of himself and Loftin. They became good friends. Loftin turned out to be a CIA agent and he was later found on Little Exuma with a hole in his head. After this incident Bahamas was swarming with CIA agents and they had to move their base to Mexico. Loftin had obviously revealed the base so he was shot, executed. Richard didn´t regard them as especially intelligent. When he asked something they never answered directly but asked their superiors and came back with the answer next time.

Richard with his friend Loftin in the Bahamas

Richard Höglund is unusual in contactee history as he didn´t trust the aliens but felt forced to work for them as they had cured his kidneys. Richard once told Gösta that they were totally insensitive to humans, had no high morals. We are like domestic animals to them. "My wife believe she has met the angels of God, but I don´t think so".

Gunvor Höglund

Richard Höglund died in 1977. He became convinced that the aliens he worked for were dangerous and warned Gösta to not have anything to do with them. So what really happened to Richard and his wife? In my book Främlingar på vår jord (Aliens On Earth) I propose five theories:

1. Real contact with aliens
2. A cover for espionage
3. Organized crime
4. Fraud to make money
5. Pathological lying

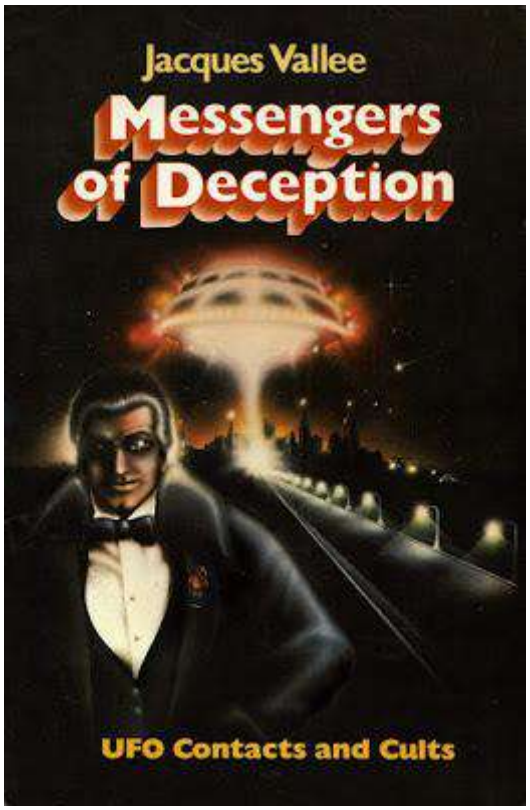
Whatever the truth behind the claims of Richard Höglund he definitely was involved with some secret group and activity and he travelled to Bahamas and other countries. His life is an intriguing mystery.

Empirical evidence in the Richard Höglund case

In the American magazine *UFO Report* 1977, John Keel wrote a very interesting article, *The Contactee Key*, presenting some of his conclusions and advice from several years of field investigation. He noted the great mistake made by the early UFO organizations, APRO and NICAP, in regarding all contactees as hoaxers and consequently missing a lot of valuable data: ”Had these groups applied some fundamental logic to the situation they might have realized their approach was wrong… By publicly dissociating themselves from the contactees, the early ufologists left this fruitful aspect entirely in the hands of the government.” (*UFO-Report*, vol. 4, no. 4, August 1997).

John Keel (in the middle) during his visit to Sweden 1976

What John Keel discovered during his field investigations was that some contactees were actually genuine and did encounter visitors from somewhere and that this aspect of the UFO enigma required a different approach than ordinary mainstream UFO research. Jacques Vallee, in his*Messengers of Deception*, let the character Major Murphy define this problem facing ufologists: ”What makes you think UFOs are a scientific problem?... science has certain rules. For example it has to assume that the phenomenon it is observing is natural in origin rather than artificial and possibly biased. Now, the UFO phenomenon could be controlled by alien beings. If it is, added the Major, then the study of it doesn´t belong in science. It belongs in Intelligence. Meaning counter espionage.” (p. 68).



During my many years of contactee investigation I discovered that in a few physcial contactee cases there was independent or circumstial evidence that the contactee really was meeting ”strangers”, whoever they were. Lou Zinsstag found this out regarding George Adamski and ufologist Ted Bloecher changed his mind on contactees when he discovered a similar situation in the Woodrow Derenberger case.

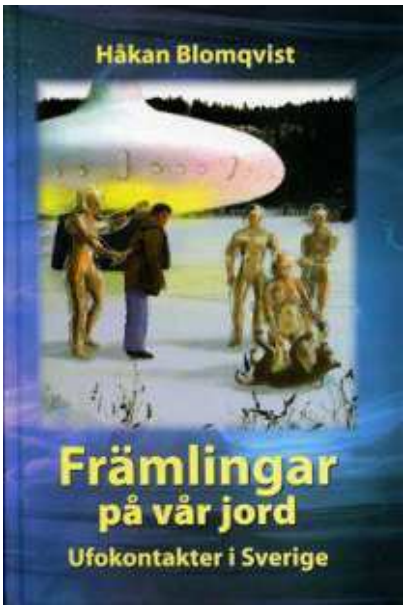
Based on these experiences what I find rather frustrating in mainstream UFO research, at least in Sweden, is the large amount of time spent by field investigators on ordinary UFO observations and misidentifications. In my view a complete waste of time and money that will never solve the UFO enigma. I have for years tried, without much success, to convince active ufologists in Sweden to forget misidentifications and reports with very little empirical data and concentrate one hundred percent on close encounters and contact cases. My advice is as ever, try to be more of a UFO detective orintelligence agent than investigator of lights in the sky.

One of the most intriguing and complicated UFO contacts I have ever investigated is the Richard Höglund case, summarized by Timothy Good in his latest book *Earth - An Alien Enterprise*. I will not repeat the summary here as you can find the case here and on several of my blog entries. But I would like to give a few details of the circumstancial evidence indicating a genuine contact.

Richard Höglund

1. Disappearance of kidney stones.

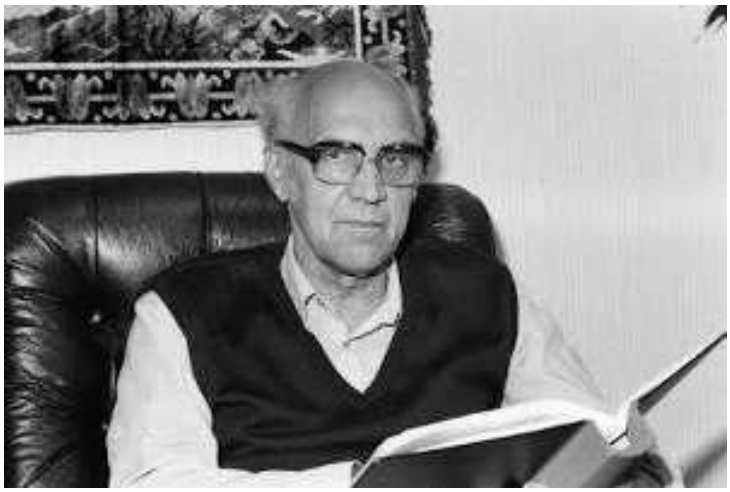
Richard claimed to have been healed from his kidney troubles with an instrument placed on his back during the first contact on December 9, 1965. The pain left him instantly when the alien visitor held an instrument to his back. There were x-rays taken both before and after this incident. I received written statements from three medical doctors involved with the x-rays. They confirmed that no stone was visible on the plates after December 9, 1965, but there is a possibility that the stones could have left the body in a natural way. According to one of the doctors, Karl Erik Swenson, the later plates after the incident seems to indicate a man who never had any kidney stones.



Karl Erik Swenson M.D. Richard´s physician

2. Telephone interference

Two of Richard´s friends Gösta and Sture Johansson many times experienced strange telephone problems talking to Richard. Often whenGösta Johansson called Richard on the phone, the line was broken and a harsh voice simply said ”it is wrong”, always the same voice. Sometimes when talking on the phone a clicking sound was heard and then Richard became very nervous and wanted to end the conversation. Once the clicking sounds could be heard after the conversation had ended and the phone was dead. Then a call came and when Gösta answered the same voice only said ”it is wrong”. Gösta Johansson was convinced that Richard´s phone was tapped.



Gösta Johansson 1986

3. Invisible entities

Once on the Bahamas Richard was sitting on a bench talking with one of his alien visitors. Some people are passing by and suddenly Richard find himself talking aloud alone and the visitor is gone. He felt very embarrassed of the situation. Obviously the aliens could make themselves invisible. In the beginning of the 1970s the couple Sture and Turid Johansson become involved with Richard´s activities. On a Monday evening around midnight when the couple have gone to bed Turid is awakened by the sound of their front door opening and someone walking around with heavy steps in the apartment. Believing she has forgotten to lock the door Turid goes up only to find the door closed and no one there. She goes to bed again and then the heavy steps are heard once more, like someone is walking around in the rooms. She wakes up her husband. They look for some intruder to no avail and after a while no footsteps are heard.

During a telephone conversation with Richard a few days later Turid mention the name Var de Cartino, the name of one of the alien visitors. Richard answers: ”Yes he was here for three days and he visited you one evening and said you had a nice apartment”. Then Richard gives a detailed description of Sture and Turid´s apartment, although he had never been there.

Richard Höglund in Nassau, Bahamas

4. Travels

Richard was often gone from home, sometimes for months. He claimed that the space people picked him up in their craft, often visiting the base hidden in the Bahamas and also Mexico. Richard complained once to Gösta Johansson that he was not allowed by his contacts to visit the Olympic Games in Mexico in 1968. Gösta noticed that sometimes in the middle of the Winter he found Richard with a deep suntan when he returned to Sweden. Richard was a

retired rock blaster with very little money. He couldn´t have gone on regular flights around the world based on his meager income.

5. Gunvor Höglund´s Bahamas encounter

Richard´s wife Gunvor was not allowed to participate in the meetings with the alien visitors but she observed them many times when they came to their home. But once, at a restaurant in Nassau, Bahamas, she was introduced to one of Richard´s contacts: ”It was a small and crowded premise. Richard recognized one of his contacts and they came to our table. I watched this man and he looked at me.. He had a brown suit, a sort of suntan, not very tall and rather thin, a southern look in appearance. And he wasn´t very tall. My God, I thought, your suit is too large. He greeted me but we didn´t shake hands… His gaze was very intense and hypnotic. He smoked and left the rest of the cigarette on the table and then went away. I saved the cigarette butt as evidence.”

Gunvor Höglund

6. Reluctant contactee

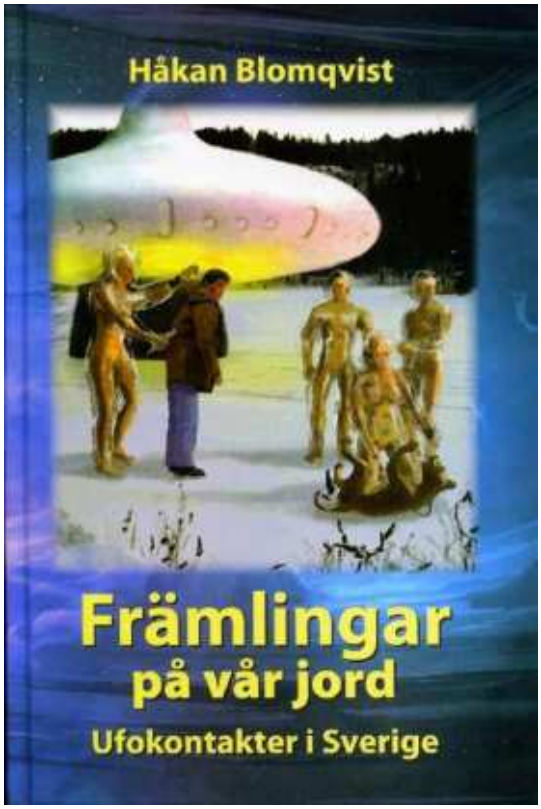
Richard was a reluctant contactee. He was given no message but ordered to start a Peace Movement in Sweden. This failed and he was reprimanded because other contactees had succeeded in founding organizations that made a lot of money. Richard didn´t trust the alien visitors and noticed that they were not of high morals. He was actually afraid of them but felt compelled to continue working for them. From a psychological viewpoint his thoughts and reactions are interesting, speaking in favor of a genuine contact.

When investigating contactee cases like Richard Höglund it is important to be aware of different alternatives in interpretation and try to find corroborative evidence supporting the claims. In my book on the Höglund case I presented several possibilities: The contact claims as a cover story for criminal activity or espionage, a hoax for making money from gullible followers, fictional story as a result of drug abuse, mystic visionary experiences with no physical evidence, the contactee a mental case, mythmaker or fantasy prone personality. During one period Richard´s friends, Sture and Turid Johansson, speculated that because of his many travels, he was a courier in the international drug trade, but they later came to accept his contacts as genuine.

When ufologists become involved in contactee cases like this the advice and experiences of John Keel and Jacques Vallee will prove invaluable. This is a world very different from investigating and documenting misinterpretations of Venus and airplanes.

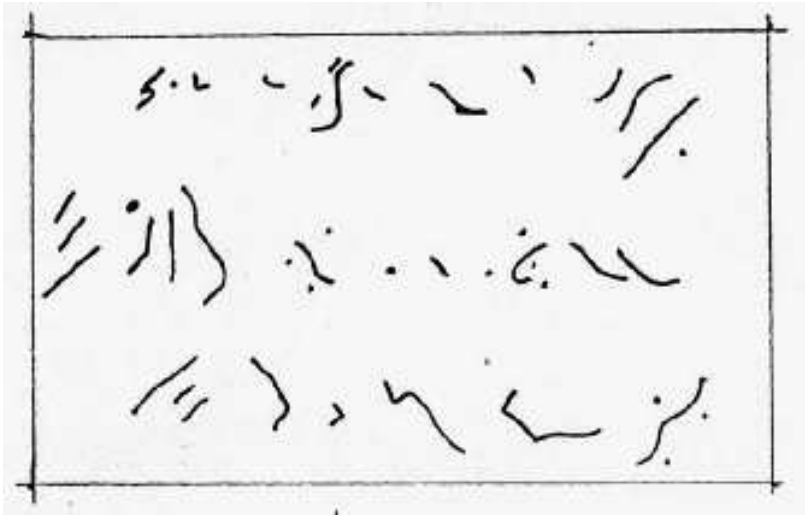
The fantastic world of Johny Lindell

During my many years of investigating and documenting contactee cases I have met a wide assortement of personalities, most of them sincere mystics with diverse forms of inner experiences. There has also been the usual cadre of drug addicts, compulsive liars and fantasy prone personalities. A few, a very few, intriguing cases of physical contact claims are still unresolved and remains a riddle to me. One of these is the Rickard Höglund case which I documented in *Främlingar på vår jord. Ufokontakter i Sverige* (Aliens On Earth. UFO Contacts in Sweden). A summary of the Höglund experiences was presented by Timothy Good in his latest book *Earth - An Alien Enterprise*.



Rickard Höglund claimed that on his second contact with the aliens, in August 1966, he was given a small metal plate with unknown script and ordered to go to their base in the Bahamas. He was told to always wear this plate on all his contacts and travels. Sometimes the plate became so hot he had to keep in asbestos. Other times it gave him rashes. This reminds me of the controversial Albert K. Bender who also claimed he received a small metal from his "Men In Black". He mentions in *Flying Saucers and the Thee Men* (p. 93) that his metal sometimes "got so hot I had to drop it". Rickard showed the metal plate to his wife Gunvor Höglund who affirmed its existence when I interviewed her several times. She also mentioned that once at the Bahamas, Rickard was so fed up with working for the aliens that he threw the plate on the floor exclaiming "to hell with all of this". This same evening the aliens showed up at their apartement and he was given a sharp reprimand for his behavior.

Rickard Höglund in Nassau, Bahamas



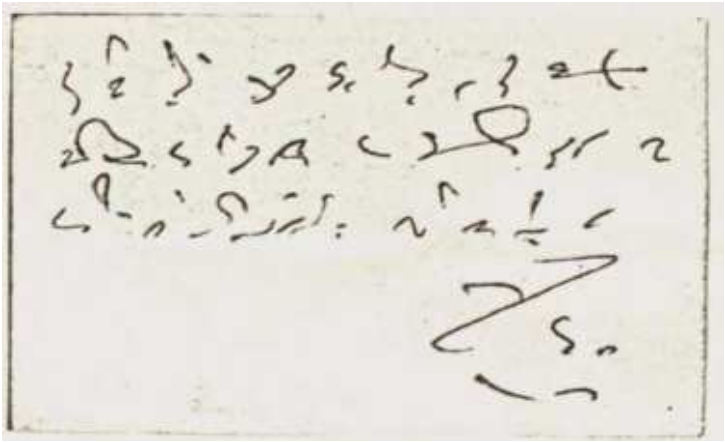
The signs on the metal plate given to Rickard by the aliens

Gösta Johansson was one of Rickard Höglund´s very few friends and one of the primary sources during my many years of documenting this case. He also received a copy of the signs on the plate. In January 1968 Gösta happened to meet the famous stage magician Johny Lindell on a parking place south of Stockholm and as he knew Johny was interested in UFOs Gösta showed his copy of the signs on the metal plate and explained that he didn´t know what was up or down in the script. Without any hesitation Johny said "you start reading here" and then he pulled out his business card and wrote down something with similar script, signing the message ZZ, which was the initials for his stage magician namne Zania Zemona. But he also said: There are a few dots missing here. Either it has been copied carelessly or there is some other fault." According to Johny the plate was a sort of identification card and the signs represented mountains and rivers. Later Gösta Johansson showed the message written by

Johny to Rickard Höglund who said: "Yes we know of this writing. We have interpreted it fairly well but there are a few dots we don´t understand".

Gösta Johansson at his home September 15, 1986

The Johny Lindell business card with his stage name Zania Zemona



The signs written by Johny Lindell on the back of his card

Johny Lindell was not only a famous stage magician but also claimed to be in contact with aliens and working for them. He had his own metal plate received by the aliens. The Swedish psychometric medium Anna Lykke tested Johny´s metal plate in 1967 by holding it in her hand. According to Gösta Johansson she recieved such a chock that she fainted. When she woke up she said: "This was the most gruesome thing I have ever held. There is a mafia connected to this metal. If Johny tells me to work for him I will have no alternative." According to Johny Lindell the aliens he was involved with were really a form of mafia. There were two extraterrestrial mafia groups operating on Earth, one was called Brothers of the Axe and the other Z. The ordinary eartbound mafia had to pay them money. All this was probably pure fantasy by Johny but a fascinating coincidence is that Rickard and Gunvor Höglund, for a short while in the 1960s, really worked in the home of Mr. Louis (Lou) Chesler in Nassau, Bahamas, having been hired by the Swedish businessman Hans Bratt. Chesler was the front man for famous organized crime figure Meyer Lansky.

So who was Johny Lindell? With good help from Christer Nilsson of Sveriges Magi-Arkiv (*The Swedish Magic Archives)* and documents from AFU I have been able to ascertain a few facts. Johny Lindell (1922-1979) became fascinated by stage magic already in school. He began a professional career as a stage magician entertaining audiences with spectacular magic tricks. For many years he regularly performed for the Swedish Royal family at Christmas. He toured in Sweden and several European countries and also showed his talents on Swedish television. Johny Lindell was married two times and had three daughters.

Johny Lindell 1963

Johny Lindell med sin fru Maria da Conceica Dos Santos

In 1984 I interviewed one of his old partners, Ann-Marie Jönsson. She was a motorcycle acrobat and between 1958-1963 they had a show together including stage magic. Ann-Marie hired Johny for the show and for several years they travelled together and during these years she came to know him quite well. Ann-Marie didn´t know what to think of all the stories she heard from Johny. He claimed to have been in the Himalaya meditating but also having been a member of the French Foreign Legion. She believed this to be true as he showed her documents from his involvement. He told of having witnessed a UFO landing in the USA and to be in contact with aliens. Ann-Marie believed some of his stories to be fantasies or exaggerations but she sometimes experienced a nasty or wicked "aura" or radiance from him.

Djävulens överman från Handen chockar i TV

SLÅR IN SPIK I HUVUDET

Södernyheterna March 22, 1973

The Swedish ufologist Christer Janson was a good friend of John Lindell. They were both members of *Ifologiska sällskapet* (The Ifological Society) in the 1960s and spent many evenings together where Johny told of his involvement with an alien group called Z (Zäta). When I interviewed Christer Janson in August 1986 he mentioned that Johny openly told him that not everything he said was the truth.

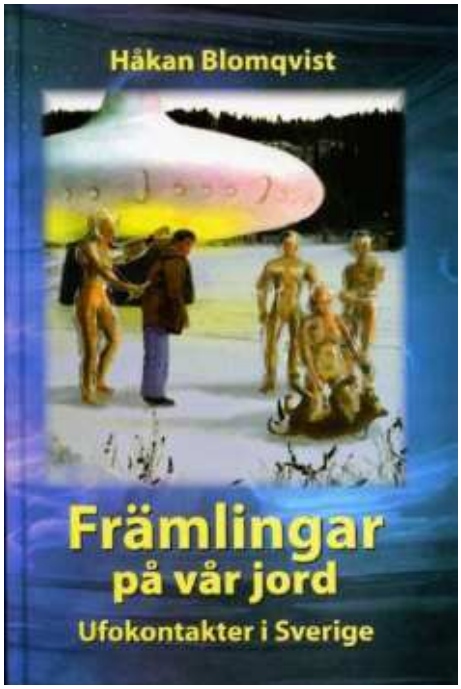
Johny Lindell was a member of UFO-Sweden until his death in 1978. He was active in the UFO group *Solna Astronomiska Förening* (SAF) and sometimes performed his magic tricks

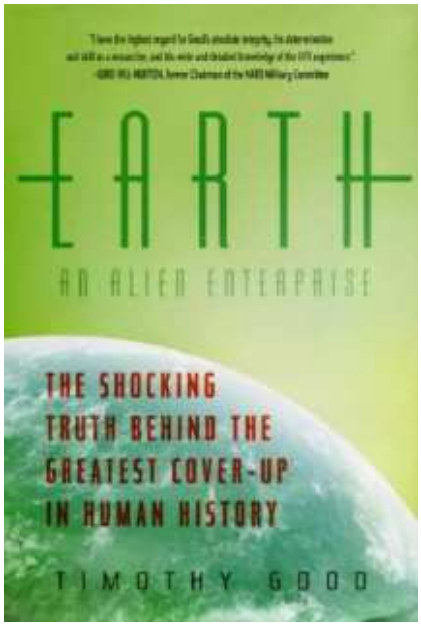
during meetings. On December 1, 1976 Johny Lindell was interviewed in the local newspaper Södernyheterna as a representative of UFO-Sweden. To the journalist he stated: "There is a lot of evidence. We have no idea where they come from but they are real, that is for sure."

There were several people who were afraid of Johny Lindell and his strange tales. Psychometric medium Anny Lykke believed he worked for some mafia organization and he told one of his friends he was involved in the gambling and porn industry. Swedish contactee Rickard Höglund said "Johny was evil". It is hard to determine what was the truth or fiction in the fantastic world of stage magician Johny Lindell. He was a fantasy prone personality and also a riddle.

Reluctant contactees

The classic image of the UFO contactee is a rather naive individual claiming physical or telepathic contact with extraterrestrials and absorbed in spreading a spiritual message of peace and love, combined with dire warnings of coming cathastrophies. But there are a few rare exceptions to this rule in contactee history. One of these exceptions is the extremely complicated physical contact case of the Swedish rock blaster Richard Höglund (1913-1977) which I spent many years investigating and documented in *Främlingar på vår jord. Ufokontakter i Sverige* (Aliens On Earth. UFO Contacts in Sweden).A summary of this case was presented by Timothy Good in his latest book *Earth - An Alien Enterprise* (chapter eleven: The Overlords).

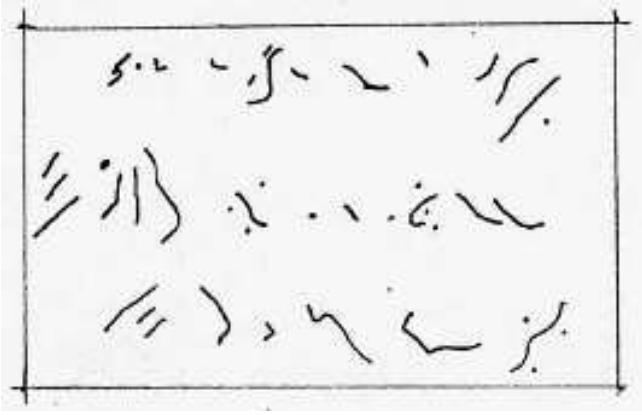




Richard Höglund was a reluctant contactee. During his first contact experience he claimed his kidneys had been healed by a group of aliens and because of that he, from the beginning, felt compelled to work for them in various international schemes. Richard travelled to their bases in Bahamas and Mexico during his active involvement with the alien group betweeen 1965-1977. But he differed from the ordinary contactee in that he was very doubtful regarding their true motives and noted that their morals were not very high. Richard was actually afraid of these aliens and didn´t always believe what they told him. "I don´t know if they are Gods or devils", he once told his friend Gösta Johansson. He didn´t dare stop working for them and towards the end of his life he told my ufologist collegue Åke Franzén to beware of this group as they were dangerous. Whatever happened to Richard Höglund circumstantial evidence clearly indicates that he was involved with some secret group, whether a spy organization, international mafia or alien earth based group.

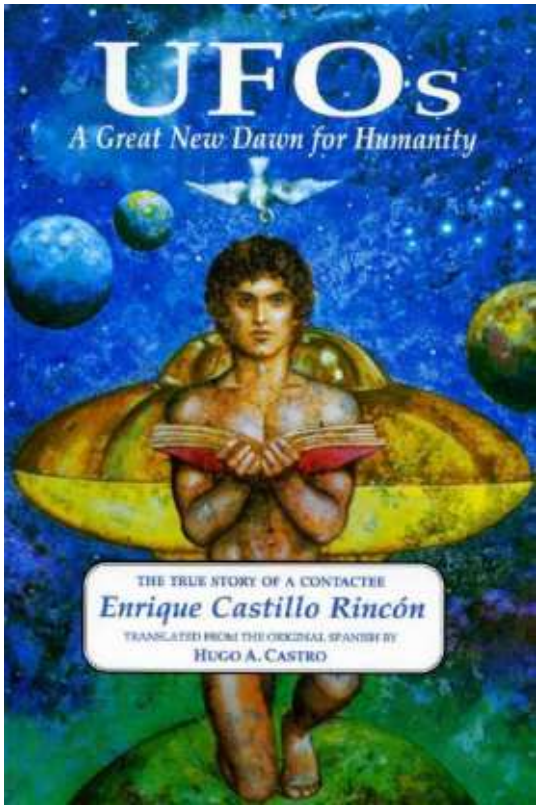
Richard Höglund in Nassau, Bahamas

Gösta Johansson with a drawing of the first type of aliens encountered by Richard Höglund



Symbols on a metal plate given to Richard Höglund by the aliens

Another reluctant contactee is Enrique Castillo Rincón from Costa Rica. His experiences are documented in *UFOs. A Great New Dawn for Humanity* (1997). In the preface he states: "I am not a mystic nor a religious fanatic... Neither have I considered myself a "chosen one" to save humanity, and I detest those "contactees" who pretend to have been appointed by some divinity to carry some message to the suffering and almost disgraced human race...Over twenty years have passed and I still don´t know why I was contacted. Was it plain chance?... Why was an individual belonging to the "sandwich-class" (middle-class), such as myself, assigned such an "ungrateful" task as this one, which has meant jeers, calumnies, epithets, and nick-names against my person and my dignity?" (p.xiii-xiv)



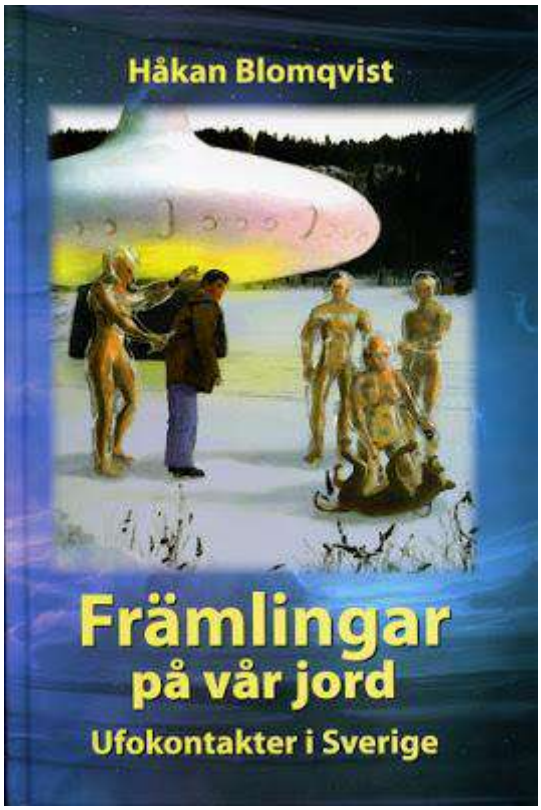
The experiences of Enrique Castillo Rincón differs from those of Richard Höglund in that they are basically of a positive nature but Rincón is still very puzzled of what it all meant and who the aliens actually were. One of the chapters of his book is named "The Venusians - are they Venusian?". As with Höglund the contacts are very physical and involves the classic aliens among us theme. Enriques meet a businessman, Cyril Weiss, of Swiss nationality and they become friends. Later he encounters this man aboard a UFO as he actually belongs to an advanced group of extraterrestrials trying to help Earth. Enrique is given this information: "From antiquity, we have contacted other men, belonging to various cultures. We have influenced their thinking through what you call "Masters". But not only on this planet, also on others; we have contributed to their scientific, cultural and spiritual development. Besides, some of us have been "born" here, or incarnated, if you prefer, since ancient times... We do not explore your planet, because we have had bases here for thousands of years... We belong to an organization that gives assistance to the Planet, and we have always been present." (p. 59, 61, 63) Anyone acquainted the esoteric tradition as represented by H.P. Blavatsky or Alice Bailey will immediately recognize the ideas and philosophy given by the aliens. Enrique is also taken to a secret spiritual retreat in the Andes.

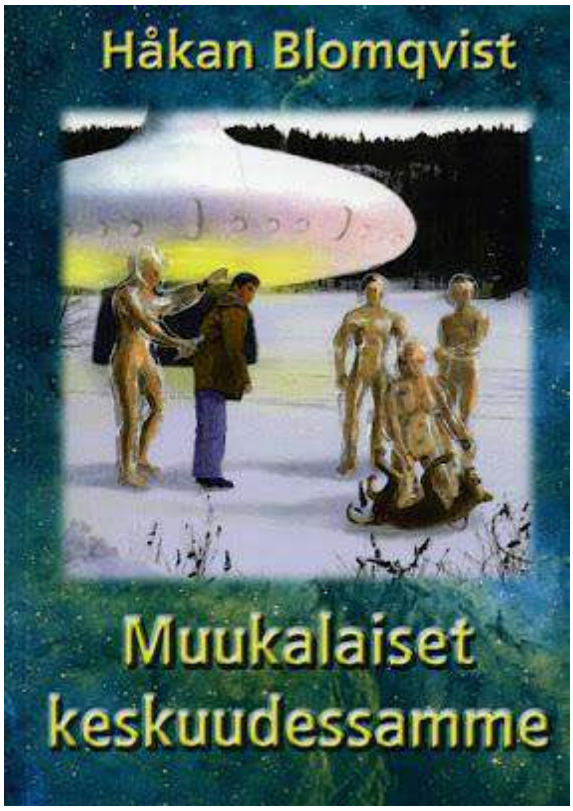
The organization mentioned by the aliens is working like a secret intelligence group on Earth. Enrique is given secret code keyes to be used to identify agents of the organization but also as a protection against "the opposition". Whether it is the "opposition" or a real intelligence group, in 1974 Enrique is contacted by three foreign-looking individuals offering to take him to Washington D.C., all expenses paid, for a test in "regressive hypnosis". He accepts the invitation: "Outside, two men were waiting with a luxurious, dark-coloured Cadillac. I started feeling like a star in a suspense movie." (p. 113) After this visit to Washington D.C. and interrogation Enrique has several doubts: "What were the true identities of those obscure agents who could take me and return me to Bogota, with arrangements made with a complete network of people, all so well coordinated? What were their true motivations?" (p. 119) Compare this visit with the Olden Moore case of 1957, documented by NICAP in *The UFO Evidence* or the rather fantastic claim of psychic Ingo Swann in his book *Penetration*.

Based on my experiences on contactee research in Sweden I regard it as a definite possibility that there are some form of "aliens" operating behind the scenes on this planet. To seriously consider such a "wild conspiracy theory" is perhaps not in line with mainstream scientific ufology but I am more concerned about the truth than keeping a facade of respectability. Whether this theory is valid or not can only be answered by more openminded investigation. Finally Enrique Castillo Rincón had this to say regarding his contact experiences: "It is my belief that I am the only contactee in the world who does not have a mission to accomplish.They never, I repeat, never made me responsible for such an assignment. It was I who decided at the right moment to tell the world about what had happened... I became the investigator of my own experiences and compared mine to those of other very famous and well-known contactees." (p. 133)

"We flew in from the east"
A few days ago I watched a documentary on the life of John F. Kennedy. In a speech in Dublin on June 28, 1963 he said: "The problems of the world cannot possibly be solved by skeptics or cynics, whose horizons are limited by the obvious realities. We need men who can dream of things that never were, and ask why not." Perhaps with a touch of hubris I couldn´t help making an association to AFU and our dream of creating the largest UFO/Fortean archive in the world - which is now a reality. What is left is solving the UFO enigma. Definitely a challenge of different proportions. Especially when part of the undertaking is trying to determine the reality of experiences like the one I present here.

During my 45+ years investigating contactee cases there are very few that I still find intriguing or unexplained. Most of the contact experiences I have documented have a psychological explanation or possibly involving some form of paranormal entities. But there are three or four physical contact cases in my files that to this day I find of special interest as they differ in quality from the rather hazy visionary experiences related by most contactees. One of these physical contact cases involves a Swedish woman, Anna (pseudonym), today 95 years and living in Stockholm. I have promised not to reveal her real name until after her death but presented a short summary of her narrative in my book *Främlingar på vår jord. Ufokontakter i Sverige* (Aliens on Earth. UFO Contacs in Sweden). A Finnish edition was published in 2011.





Anna was born 1920 in Stockholm but spent most of her life in other countries, USA, England and France. She lived eleven years in Mexico with her second husband George (pseudonym), who worked as a Chief Engineer at the American company *Combustion Engineering* in Mexico. Anna lived an upper-class life with diplomats, movie stars and royalties. During her stay in Mexico she met and became a good friend with actress Dolores del Rio at a party with the Mexican president. Dolores del Rio and her husband were interested in UFOs and Anna was invited to the Dolores residence in Mexico City where she met about twenty people who all had personal UFO encounters.

In the autumn of 1959 Anna and George were living in Mexico City. One day George came home and told he had met a very intelligent and fascinating man named Ben Austin at a conference in Guatemala. In connection with a business trip Anna and George are invited to Ben Austin´s house about two hours travel by car from Guatemala City. The wife of a french diplomat is to take care of Anna´s children (from a former marriage) while they are in Guatemala. At the hotel in Guatemala City Anna and George are picked up by two servants and they travel in a Jeep for about two hours before arriving at Ben Austin´s bungalow. After dinner and some general chatting Ben dismiss the servants for the day and now the conversation takes a very different direction. Here some notes from my interview with Anna:

Anna: It was after dinner that he (Ben) suddenly says: You are interested in UFO.
Håkan: He is talking to you?
Anna: Yes, and I say, no I´m not. Oh, yes you are, he says again.

Håkan: Did he speak English?
Anna: Yes, of course but he spoke a very peculiar English. Some form of Scottish-English... and he said, you have even seen a UFO. It was in your native country and we flew in from the east to your country house in the Stockholm archipelago.
Håkan: How did you react then?
Anna: I became rigid with fear, I was scared, I was really scared. I found the situation very uncomfortable especially as I hadn´t mentioned the UFO incident to my second husband who had no idea of this incident... He asked if it really was the truth? And I admitted, yes it is really true. We had twelve guests at the time.

The UFO observation mentioned by Anna occured in August 1948 or 1949 at Vindö in the Stockholm archipelago. In the evening Anna goes to fetch something in their underground storehouse. She notice a white light approaching closer over the bay. She run in to tell the other guests and they all watch the light stopping in midair and suddenly fly straight up and disappearing in the sky.

Anna: All of this I hadn´t mentioned for my second husband and their we are with this man in Guatemala claiming I have seen a flying saucer. Suddenly he says: Would you like to take a trip to Venus?
Håkan: He says Venus?
Anna: Yes. And I said no as I have my children in a another country where no one speaks their language and I don´t want anything to happen to them. The he turn to my husband and says: Imagine your wife is so timid. Would you like to go instead? Of course, he says. I say no, we will both stay. But my husband absolutely wanted to go.
Håkan: Was he interested in UFO?
Anna: I have no idea but he was technically interested like most men. He was very eager to go on this trip and we agreed that I should go back to the hotel and was promised that my husband would be back at the hotel i Guatemala City by six o´clock in the morning. Later I regretted that I didn´t say I wanted to see the craft. Back at the hotel I felt very anxious and couldn´t sleep. Exactly at six o´clock my husband return and his face is deathly pale. He had absolutely no colour in his face and the eyes were staring. He said it was fantastic, it was absolutely incredible. The start engine for the craft was no bigger than a small piece of sugar and in the shape of a pyramid. After take-off there was hardly any sound at all.
Håkan: Did he describe the craft?
Anna, Yes, it was round, small with windows all around. I said to him did you really go to Venus? Then he looked at me and said, you don´t believe me. And I had a hard time believing he really did go there so I said maybe you didn´t. Then he became extremely angry and said if you don´t belive me I will not say a word more about this and then he just went to bed. Later I tried to make him talk men he never did. What was very strange was that his behavior changed completely. He became threatening and it was very frightening.

Håkan: Did his behavior change immediately after the experience?
Anna: Yes it did and it lasted during the rest of our marriage. He became brutal and I was severly ill-treated and beaten. For a while I thought he was obsessed. I couldn´t understand

what was happening and I began to wonder if perhaps he hadn´t been aboard a saucer but been hypnotized and that was the reason for his strange behavoir. I still don´t know if he was outside the garage with that guy down there. I can only tell you what happened but I can absolutely not guarantee that my husband was in outer space.. He became harsh and grim and we were afraid of him. I felt the same fear for this other man Ben Austin.

Håkan: Did Ben Austin work at the same company as your husband?
Anna: No, not at all and what would such a person be doing out there in the bush? He said he was keeping an eye on what humanity was doing. I belive he had this place as some sort of station or base. He was small, shorter than me. Maybe 150 centimenter, stocky and heavily built, not nice looking. He wasn´t fat but muscular. He was courteous and companionable. His hair was dark, more brown that black and no beard.

Håkan: What nationality did he look like?
Anna: Well, I asked about his nationality and he didn´t answer but claimed he had a Scottish passport. I asked how he got it? Well, he said, if we can build flying saucers we can also arrange such small details. As for Scotland he said: I have some difficulties with languages and there are so many Scottish dialects... We are checking what humanity is doing so you don´t set this planet on fire or other stupidities as this would make problems for us... When he spoke I don´t know why I felt this terrible fear. My whole being indicated that something is wrong here.

Håkan: You mentioned that he wasn´t beautiful. Did he have any physical defects?
Anna: No. He was dressed in a white shirt. You know in the tropics when you are invited for dinner they use a tie. His neck was not long and his hair short but I noticed he had beautifully formed ears. Well-groomed but his skin colour was not nice. Not as dark as the Indians of Guatemala but rather as a suntanned white person. But the tan didn´t look healthy uner that brown colour.

Håkan: How did he live, his social life?
Anna: He had no family and was entirely alone out there. There were servants but he sent them away so we were alone all evening. The servants were ordinary natives. There were books. The place was neither beautiful nor ugly, an ordinary bungalow.

Håkan: Was there a village nearby?
Anna: No, there was nothing... The servants came and picked us up in his Jeep. There were coffee plantations nearby and large areas of corn cultivation. My husband tol me that the craft stood behind the bungalow, surrounded by some bushes and trees so it was almost impossible to notice. It looked like an ordinary flying saucer but appeared smaller that what you would imagine. I remember he told me they entered from below. It stood on high landing gear, taller than my husband. He didn´t have to bend when entering. The landing gear functioned like telescopic legs so they could land anywhere. Ben Austin mentioned that when they flew over my country house in Sweden they were many aboard the craft.

Håkan: Why were you afraid of Ben Austin?
Anna: I have pondered why this was the only two times in my life I have been afraid.I wasn´t even scared during an earthquake in Mexico... When we were at my country house in Sweden, it was a nice dinner and the UFO incident was simply a fascinating intermezzo but as far as I know I was the only one that felt fear at the time... As for Ben Austin I can only say he claimed to belong to the space people. I can´t guarantee the truth of what he said only relate what happened to me.

After my interview with Anna in her home in Stockholm in 1982 we have kept i regular contact by phone and letter and she has revealed some more data. Because of his bad temper her husband was forced to leave Combustion Engineering in 1975 after having worked in the company for twenty years. He lived in Mexico until his death. Before the UFO incident in 1959 he was never aggressive. After the divorce Anna only met him once, at the funeral of their son, who died in Mexico in 1998. Her former husband was then sorry that the marriage had ended and implied that it was because of the UFO incident. It had effected him psychologically. "It ruined my life", he claimed and he wanted to forget the whole episode. Anna noticed a peculiar change in his eyes after the UFO incident. From being blue they had changed to black-grey. When they met at the funeral of their son in 1998 her husbands eyes were blue again.

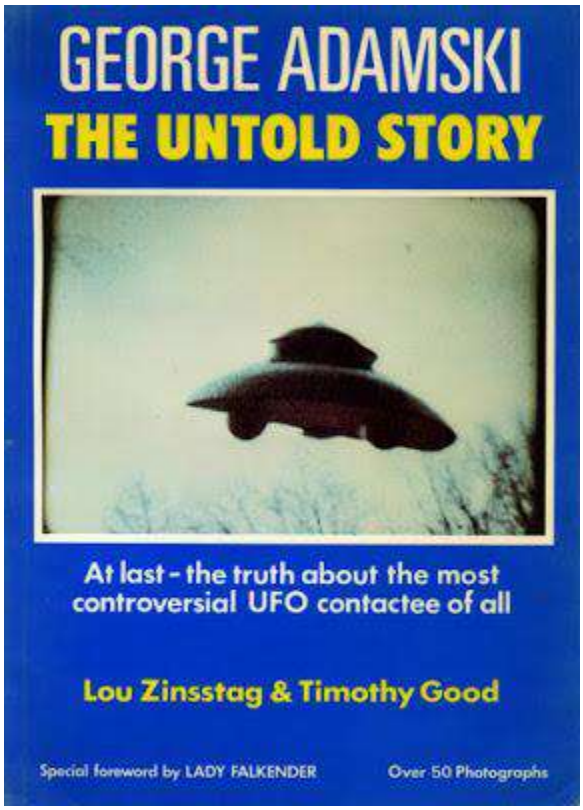
In a phone conversation with Anna July 30, 2009 she said her husband called the craft a "sport UFO". Only two people could travel in this craft. He had also said that "such craft will be manufactured on Earth". Anna speculates that perhaps it was actually she that should have been taken for a ride in the UFO. She is glad she didn´t. Anna remarked that Ben Austin was unattractive as a man, stocky, broad face, the laborer type. As for nationality he could have been from Sweden. But he was an intelligent man, supposedly working in the atomic industry.

Anna is still today convinced that Ben Austin, wherever he came from, was a dangerous man. That his intentions were no good. He is the only man that has made her afraid, except her former husband when he became aggressive. But could this episode be interpreted in a different light. Perhaps her husband simply couldn´t cope psychologically with the UFO incident? And the experience was so traumatic that it changed his personality and an inherent destructive tendency opened up?

I have found no reason to doubt Annas claims and experiences. She appears trustworthy, intelligent and honest but her wish is that this incident in her life should not be told with her name during her lifetime

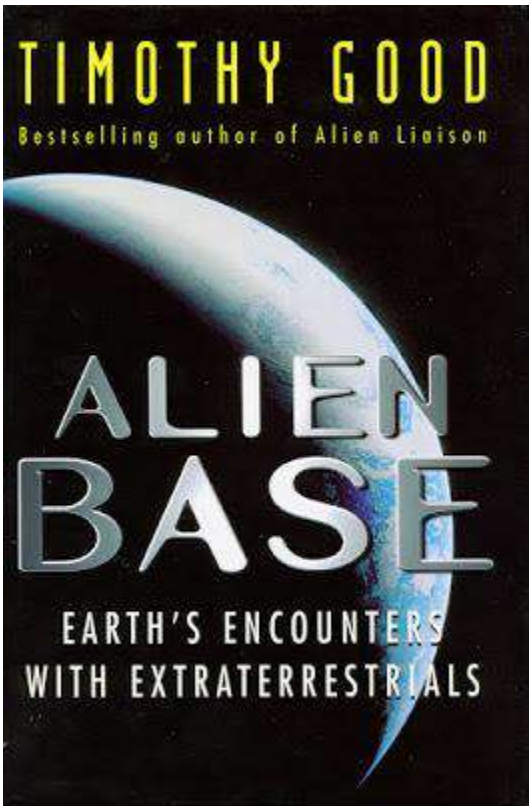
The Blue John case and covert activities

In his groundbreaking 1983 book *George Adamski – The Untold Story*, co-written with Lou Zinsstag, Timothy Good refer briefly to an old friend he had known for a long time who had met the same or a similar group of benevolent visitors as George Adamski. Although he had not at the time permission to reveal the name of the witness, nor the details of the experiences he stated that it was ”for me the most reliable contact case I have yet encountered” (p. 195).


GEORGE ADAMSKI
THE UNTOLD STORY
At last - the truth about the most controversial UFO contactee of all
Lou Zinsstag & Timothy Good
Special foreword by LADY FALKENDER
Over 50 Photographs

In a letter to Timothy Good in 1984 I asked why he regarded her as reliable: "Re. my contactee friend. Why reliable? I have known her since 1952 and can vouch for her integrity. She has never tried to capitalise on the story, and, indeed, is unable to discuss all the details, due partly the the ET`s ability to control her memory of certain things they told her, and also because she was in the Maquis (French Resistance) in the last war, and thus is able to keep some information to herself. I hope one day to be able to publish the story" (Letter August 28, 1984).

The witness in this contact story died in 1995 and subsequently Timothy Good could publish all the details in his 1998 book *Alien Base*, although he didn´t reveal the full name of the witness, only calling her Joelle, ”because she was reluctant even to have the story published after her death” (p. 248). But already in 1989 I was informed of her full name, Mrs Joelle Marchemont, by ufologist Norman Oliver, who had also been involved in the case (Letter, September 1, 1989). Timothy told me later that ”I introduced several ufologists to ”Pixie” (as I called her), including Norman Oliver” (email, March 23, 2008).



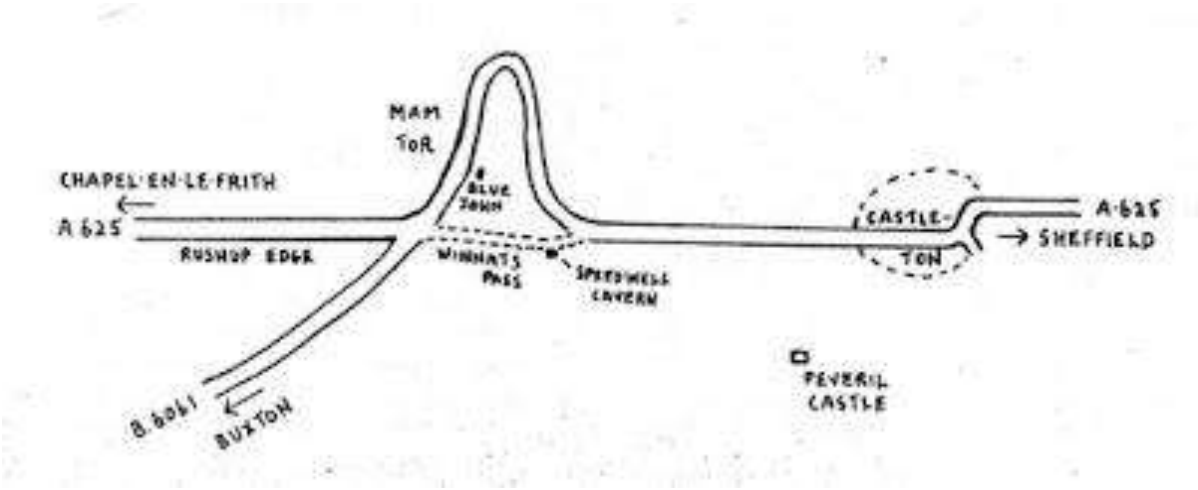
The nine pages covering the so-called Blue John case have been published on the internet, so here is just a short summary of the story:
Joelle was born in St Petersburg, Russia in 1914. After the war she worked in Paris and later moved together with her husband and two daughters, Frederique and Isabelle, to London. In September 1963 Joelle was in the Sheffield area conducting a house-to-house field survey for a market research company. In one of the houses Joelle visited she noticed an unusually large amount of modern-looking gadgets, including a large radio transceiver. The lady in the house, Rosamund, explained that her husband was a scientist and radio amateur. When Rosamund briefly left the room Joelle heard a message in English from the radio: "Will be at Blue John tomorrow 4.30 p.m. – Mark". She wrote down the message but when Rosamund came back she was only informed that message had come through. This obviously chocked Rosamund. Because of her background in the French resistance during the war Joelle suspected she had uncovered an international spy-ring and decided to go to the Blue John caves at the time mentioned.

On Monday September 16, 1963 she went by car to the this area and parked at a vantage spot overlooking the valley – and waited. At 4.30 p.m. Joelle noticed a brilliant light in the sky which came to rest several hundred yards from her position. The glow ceased and a disc-shaped aircraft appeared instead, landing on tripod landing legs. A man in a one-piece suit stepped out of the craft and simultaneously a man appeared coming from a car parked nearby. Joelle recognized the car as the one that had been parked outside Rosamund´s house. The two men greeted each other warmly and walked towards the car which drove away. The craft began to glow, lift off from the ground shooting off at a fantastic speed.

At that time Joelle did not accept the existence of flying saucers and believed the craft to be some sort of secret Russian aircraft. She decided to go back to Rosamund´s house to find out more and then perhaps report the incident to the police. When she knocked at the door the scientist husband, in the story named Jack, opened the door but was reluctant to let Joelle in. At that point Mark, now in terrestrial clothes, interjected ”that´s all right, let her in”. Joelle tried to present a cover story that she needed some more answers for her field survey. Mark understood that this was a lie and said: ”Why don´t you tell us the real reason why you are here?...You came here because you saw my craft and wanted to find out what was going on”.

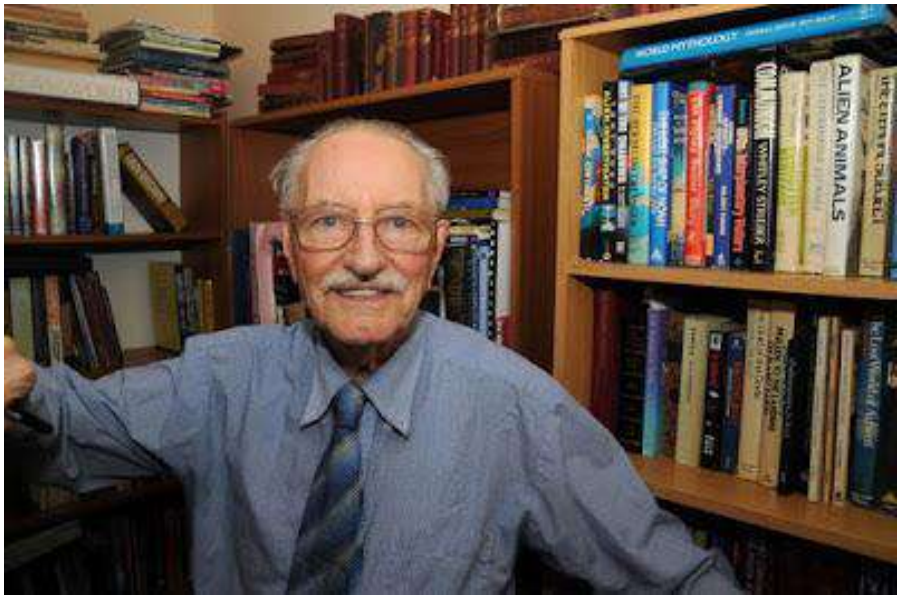
Joelle was ”let in” on the truth and spent a large part of the night talking with the visitor. She gradually accepted that Mark was indeed a man from another planet. For the next fifteen months Joelle had several meetings with Mark and another visitor, Val. Two times they met in Joelle´s flat in London. These men claimed they were secretly working together with a team of scientists from several nations. At one occasion Joelle was invited to inspect one of their craft that had landed close to the Welsh border. She helped the visitors in a number of ways. Val and Mark were extremely refined, fair-skinned with perfect teeth, very kind and perfect gentlemen with lots of humour.
In 1967, three years after the last meeting with Mark and Val, Joelle claimed to have been visited by two men from the Home Office in London. They wanted to know about the disappearance of Jack and Rosamund and som other scientists. The men were aware of the contact story but Joelle refused to answer some of their questions. Neither did she tell all she knew to Timothy Good. One of the things mentioned by Mark and Val was that their group would intervene in the event of a nuclear catastrophe, if it threatened to destroy our planet. She was also informed that we are spiritual beings, surviving death. The experiences with Mark and Val remained a treasured and vivid memory for Joelle all her life.

To my knowledge not much has been written about this extraordinary story, nor has any ufologist tried to follow up on the case, with the exception of Norman Oliver. In the British UFO magazine *Gemini*, vol. 1, no. 3, July-September 1972, pp. 9-13 Oliver did write a summary of the case with a few added details. The lack of follow-up was explained to me in a letter from Norman Oliver: ”To the best of my knowledge she only repeated her claim of the Blue John events to three or four people and specifically requested that it not be checked out further.” (Undated letter, September 1991).
In an earlier letter Norman Oliver did mention some interesting facts not presented in his article: ”No follow-up was possible as those concerned was said by ”Joan” (Joelle-HB) to have left the country soon afterwards, as indeed she did herself: an interesting point, incidentally, was that she herself held no nationality. The area of the occurrence was visited on several occasions and there would seem to be no obvious reason, son far as the terrain is concerned, why events might not have occurred as she stated…” (Letter, September 1, 1989).



Norman Oliver´s diagram of the Blue John area

The problem with this case is that there is only one witness, Mrs. Joelle Marchemont, and very little circumstantial evidence to support the story. But in his article Norman Oliver mention one intriguing detail. ”Joan had subsequent meetings with all three (visitors-HB), but didn´t give further details beyond saying that this spaceman was allegedly for sending another to see Waveney Girvan, then editor of *Flying Saucer Review*, shortly before his death… It was not until 1970 that I was told, quite out of the blue by a speaker who had come down to a Kensington meeting, of a luncheon engagement kept with Waveney Girvan some weeks only before his untimely death. He had then told his two guests that he had been visited by a man who alleged he was an extra-terrestrial, and who had related the Blue John episode to him… To me, this was a most remarkable coincidence unless, of course, a ”contrived” one with the object of perpetrating a hoax. This seems a little unlikely to me however, and would I am sure, if it were the case, have been discovered by Waveney could he have continued investigations… One of those in whom Waveney confided details of his visitor is a contributor in this issue of Gemini; the other is equally well-known.”



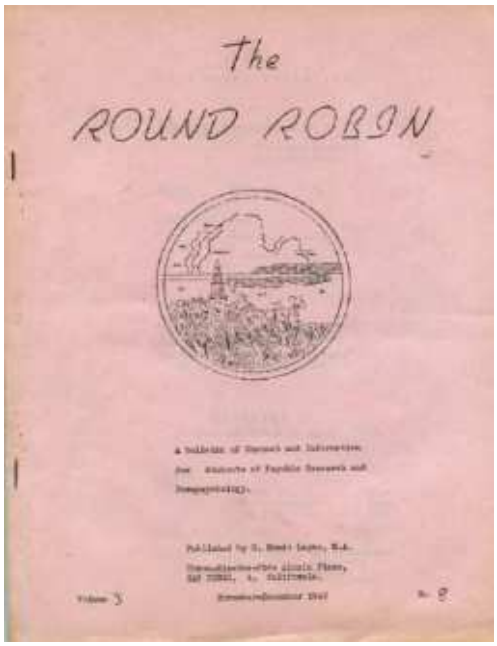
Norman Oliver 2013

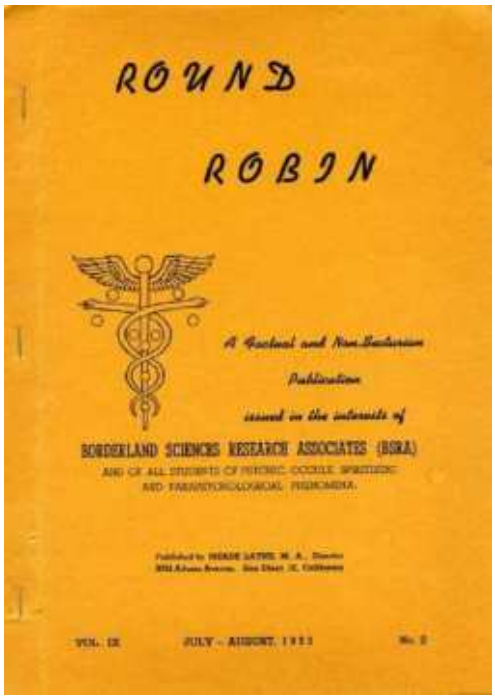
There have been several cases of ”exchange of personnel” with UFOs and cars involved. John Keel, R. Perry Collins, Ardy Sixkiller Clarke a.o. have documented such stories, as I mentioned in my blog entry *UFOs and covert activities*. Based on the data we have there appears to be several different type of visitors as ”aliens among us”, possibly with different agendas. But the alien visitors who Joelle Marchemont became involved with obviously were benevolent and were here to help this unhappy little planet. At the same time they were pretty realistic about our future. They once remarked to Joelle: ”What a beautiful planet. Such a pity your´re destroying it” (Timothy Good, *Alien Base*, p. 256).

7. Miscellanea

Round Robin and contactee history

In October 1983 AFU received a large and well-preserved collection of books and magazines donated by Mr. C. O. Holmquist, Rockneby, Sweden. Among the different sets of magazine issues dating back to the 1940s were an almost complete set of *Round Robin*, volumes 2-34 (1946-1978). *Round Robin* was edited by Meade Layne, who founded *Borderland Sciences Research Association* (BSRA) in San Diego 1946. This publication is a unique document and a basic source of data on early UFO contactee history. I have for years been trying to find the missing early issues to make the AFU collection complete but so far no luck.





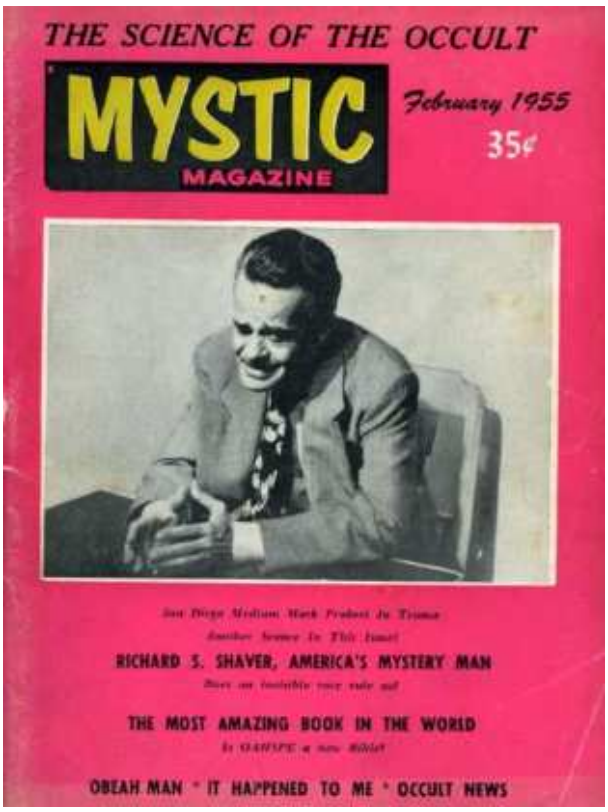
A few weeks ago I found a very informative article, *Newton Meade Layne as Fortean*, written by independent scholar and Fortean Joshua Blu Buhs on his blog *From an Oblique Angle*. Joshu also mentioned that he had found a complete set of Round Robin at the *California History Room Section* of California State Library. I sent an e-mail to the library requesting information about the possibility of receiving photocopies of volume 1 of Round Robin. On March 10, I was informed by Ms. Katleen Correia that volume 1 of Round Robin contains approximately 230 pages and that the library is "unable to provide such extensive photocopying." She referred to various private researchers who could provide the service for a fee. As AFU is a not very rich non-profit foundation I hope some ufologists or forteans in California could give us some help instead?

There is much interesting historical data on early UFO contactees to be found in the early issues of Round Robin. The San Diego area was something of a cradle for the UFO contact movement. And it all started on October 9, 1946 when hundreds of witnesses observered a UFO over San Diego. In the classic *Flying Saucer Have Landed* George Adamski present his version of what happened:
"I had never given too much thought to the idea of inter-planetary travel in man-made ships. This subject had never entered my mind until late in 1946. I, too believed the distances between planets to be too great for spanning by mechanical constructions. But during the meteoric shower on 9 October 1946 I actually saw with my naked eyes a gigantic space craft hovering high above the mountain ridge to the south of Mount Palomar, toward San Diego. Yet I did not realise at the time what I was seeing. As many of us will remember, people everywhere were asked to watch the heavens that night and count the numbers of meteors falling per minute.

This we were doing at Palomar Gardens. When, suddenly, after the most intense part of the shower was over and we were about to go indoors, we all noticed high in the sky a large black object, similar in shape to a gigantic dirigible, and apparently motionless. I noticed that no cabin compartment or external appendages were visible, but I figured that during the war some new types of aircraft had been developed and that this was one of them. My calculation was that it was up there to study the falling meteors at that high altitude, so I gave no further thought to it, except to wonder why it was so totally dark. While we were still watching, it pointed its nose upward and quickly shot up into space, leaving a fiery trail behind it which remained visible for a good five minutes.

Still thinking nothing of it, we all returned into the house and turned on the radio to a San Diego station where a newscast was being given. All of us were surprised and incredulous as we listened to the announcer say that a large cigar-shaped space ship had hovered over San Diego during the shower and that hundreds of people had seen and reported it. The description tallied with what we had seen."

Another witness to the San Diego UFO was the remarkable trance medium Mark Probert, who became an important member of the BSRA group. Meade Layne called Probert and suggested he tried to get some information from his contacts regarding the strange object. Probert received the message that the object was interdimensional (etheric) and the people on board had for years been trying to contact and wished to meet a committee of scientists at an isolated spot.


THE SCIENCE OF THE OCCULT
MYSTIC
MAGAZINE
February 1955
35¢
RICHARD S. SHAVER, AMERICA'S MYSTERY MAN
THE MOST AMAZING BOOK IN THE WORLD
OBEAH MAN * IT HAPPENED TO ME * OCCULT NEWS
Mark Probert on the front page of Ray Palmer´s Mystic Magazine 1955

This was one of the first claims that UFOs represented aliens from another world. Obviously there was also some contact between George Adamski and the BSRA group, as reported in Round Robin, vol. 8, no. 5, Jan-Feb. 1953, p. 11). On January 3, 1953 Mark Probert and Meade Layne visited the Adamski home at Palomar Gardens and a seance was held. About a dozen people were present, among them George Hunt Williamson: "The discussion concerned the recent landing of a Disc and a brief interview between its occupant and Mr. adamski; also recent radio communication with the Disc people or Guardians."

George Adamski at Palomar Gardens

A study of the early BSRA history and the early issues of Round Robin could give many clues to the beginning of the UFO contact movement. Hopefully AFU will soon obtain a complete set of this unique publication.

The BSRF archive

For several years I have been deeply concerned regarding the future fate of the archive of *Borderland Sciences Research Foundation* (BSRF). On the internet I watched a video sequence showing the archive in a terrible mess, housed in a garage in Eureka, California. Meade Layne, together with Max Freedom Long, founded *Borderland Sciences Research Associates* (BSRA) already in 1945 and many of the early Forteans and ufologists were involved with this group. From a historical and research viewpoint the BSRF archive is of paramount importance.

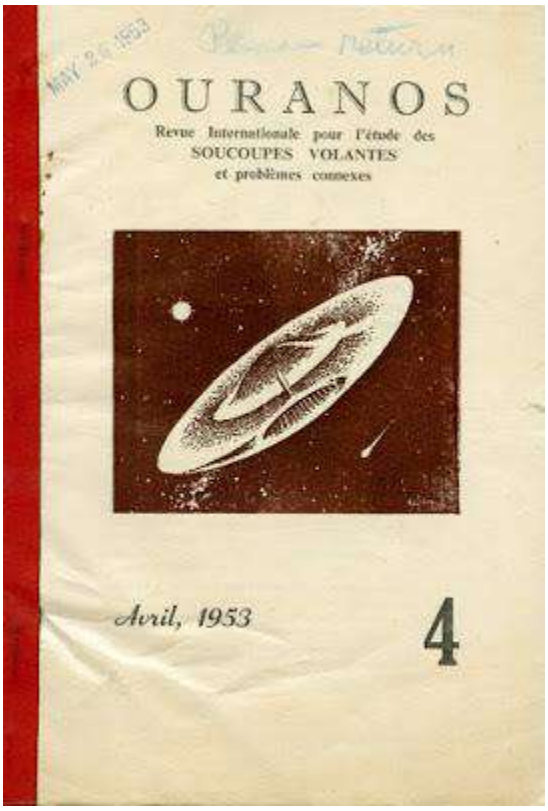
Meade Layne 1930

James Borges with the BSRF archive at Eureka

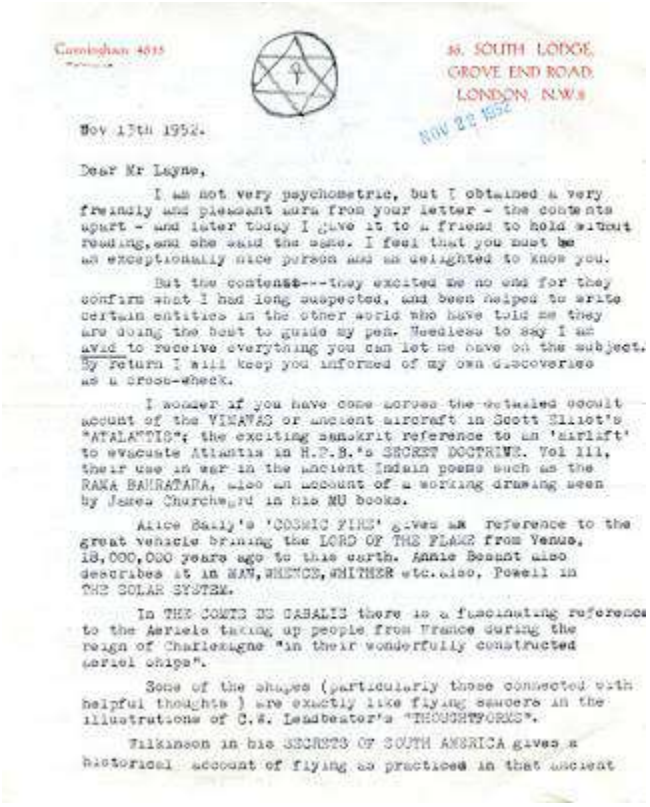
Custodian of the BSRF archive in Eureka was James Borges, but he had no time or possibility to arrange or scan the collection. Clas Svahn, UFO-Sweden has for many years made regular visits to the UK and other countries in order to resque UFO and Fortean archives for preservation at AFU. Because of Clas and collegues tenacious efforts to retrieve archives from all over the world Bob Rickard has named them The Viking Raiders. And Clas also succeeded this time, convincing James Borges that the best option for preserving the BSRF archive was at AFU in Sweden. During a trip to the U.S. in June this year Clas and his sons Niklas and Markus met James in Eureka and together packed 72 boxes of material, among dust and spiders. On July 29 the archive finally arrived at AFU.

Part of the BSRF archive unpacked at AFU

Recently I spent two days for a first inventory and perusal of this invaluable collection. What a treasure trove of unique documents, especially from the 1940s 50s and 60s: rare publications, magazines, correspondence, photos etc. And of course all the magazines and publications published by BRSF, including Riley Crabb´s 1950s newsletter from his *Akualele Research Group* in Hawaii. I had also hoped to find correspondence from Millen Cooke and Paul M. Vest but so far no luck. But I did find some of the correspondence between Desmond Leslie and Meade Layne from 1952-1955, discussing George Adamski and the publication of *Flying Saucers Have Landed*. Rare and unique documents indeed. In his letters Desmond Leslie proves to be a very erudite esotericist, also mentioning that he has been "helped to write by certain entities in the other world who have told they are doing the best to guide my pen." (Letter November 13, 1952). We all know the result - "the book that was dynamite" - quoting *Flying Saucer Review* editor Charles Bowen. Leslie first suggested the title *Saucers and Sorcery* for his book. But with the George Adamski contact of 1952 included he changed the title to the definitely more inspiring *Flying Saucers Have Landed*.



Special BSRA issue of Ouranos, April 1953



Cunningham 4615

46, SOUTH LODGE,
GROVE END ROAD,
LONDON, N.W.8.

Nov 17th 1952.

Dear Mr Layne,

I am not very psychometric, but I obtained a very freindly and pleasant aura from your letter - the contents apart - and later today I gave it to a friend to hold without reading, and she said the same. I feel that you must be an exceptionally nice person and am delighted to know you.

But the contents---they excited me no end for they confirm what I had long suspected, and been helped to write certain entities in the other world who have told me they are doing the best to guide my pen. Needless to say I am avid to receive everything you can let me have on the subject. By return I will keep you informed of my own discoveries as a cross-check.

I wonder if you have come across the detailed occult account of the VIMANAS or ancient aircraft in Scott Elliot's "ATALANTIS"; the exciting sanskrit reference to an 'airlift' to evacuate Atlantis in H.P.B.'s SECRET DOCTRINE. Vol III, their use in war in the ancient Indian poems such as the RAMA RAMAYANA, also an account of a working drawing seen by James Churchward in his MU books.

Alice Bailey's 'COSMIC FIRE' gives an reference to the great vehicle bringing the LORD OF THE FLAME from Venus, 18,000,000 years ago to this earth. Annie Besant also describes it in MAN, WHENCE, WHITHER etc. also, Powell in THE SOLAR SYSTEM.

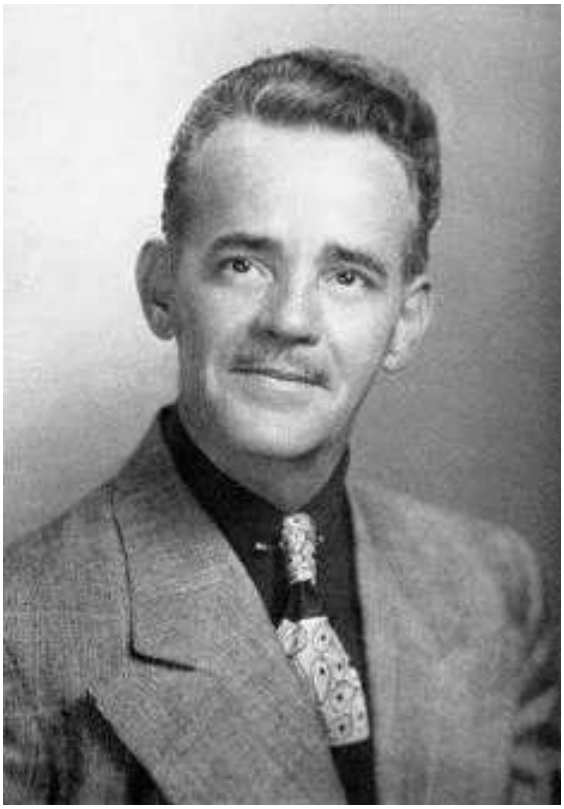
In THE COMTE DE GABALIS there is a fascinating reference to the Aeriels taking up people from France during the reign of Charlemagne "in their wonderfully constructed aerial ships".

Some of the shapes (particularly those connected with helpful thoughts) are exactly like flying saucers in the illustrations of C.W. Leadbeater's "THOUGHTFORMS".

Wilkinson in his SECRETS OF SOUTH AMERICA gives a historical account of flying as practiced in that ancient

Part of letter from Desmond Leslie to Meade Layne

Meade Layne became acquainted with the unique and fascinating deep-trance medium Mark Probert. The information channeled by mediums is generally a bore to read, platitudes coupled with naive love-and-light mysticism, But the Mark Probert communications are different, of a definitely higher intellectual and cultural quality, with intersting discussions of science, philosophy and esotericism. Meade Layne and his associates worked for many years with Mark Probert and the results were published in Seance Memoranda. Esotericist Riley Crabb, who directed BSRF between 1959-1985, referred to the sixteen men and women speaking through Probert as the "Inner Circle", the invisible powerhouse behind BSRF.



Mark Probert

The Inner Circle present themselves with names such as Ramon Natalli, Dr. Charles Lingford, Yada Di Shi´ite, Lo Sun Yat etc. Could these names be personas, fictional characters used by members of some of the secret lodges on earth? If this theory proves correct my guess would be the *Yucatan Brotherhood* mentioned by Charles Leadbeater, Annie Besant, Alice Bailey and Henry T. Laurency. This secret lodge created the first physical materialization phenomena that inspired the formation of the Spiritualist movement in the 19th century. Academic scholar Dr. Joscelyn Godwin has written several interesting articles seriously discussing this "The Hidden Hand Theory". With the donation of the BSRF archive most of the Seance Memoranda are now part of AFU and catalogued by Anders Liljegren.

Anders Liljegren cataloguing Seance Memoranda at AFU

I corresponded with Riley Crabb 1979-1985 and was really glad to find many articles, photos and correspondence in the BSRF archive, going back to his years on Hawaii. For three years Crabb was president of the Honolulu Lodge of the Theosophical Society and also a well-known lecturer on UFOs. In 1957 he, together with his wife Judy, moved to the U.S. and in 1959 he entered the directorship of BSRF as Mead Layne retired.

Riley Crabb with friends in Honolulu April 1949

FLYING SAUCER RESEARCHER RILEY CRABB appears on the Kirk Ross Television Show, KGMB-TV, the CBS outlet for Hawaii, in Honolulu. In three years' time Crabb has made seventeen appearances on TV, explaining problems of space travel, describing Saucer sightings and showing flying Saucer pictures.

Crabb Is Off To Saucer Land

14 Aug 1957

Riley Crabb, Hawaii's flying saucer man, leaves for the Mainland Thursday in pursuit of flying saucers. He will travel by airplane.

Accompanied by Mrs. Crabb, he will go to Southern California.

"That's flying saucer country," Mr. Crabb said. "Maybe we'll see one there."

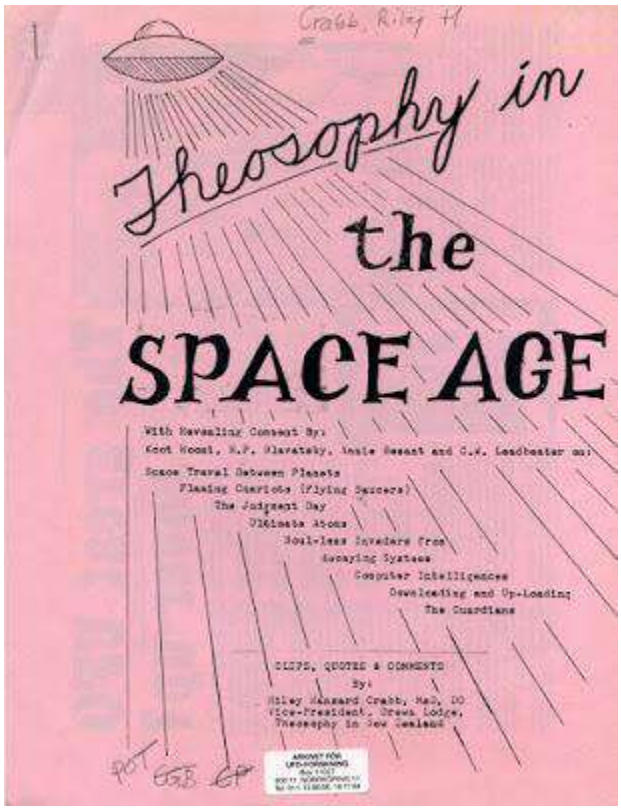
* * *

MR. CRABB has been hunting flying saucers for the past seven years. He has made flying saucer talks to service clubs, civic groups, church groups and to radio and television audiences.

On a more earthy plane, Mr. Crabb has been working at the naval supply center, Pearl Harbor, as a public relations man. He was with the Pacific edition of Stars & Stripes during World War II and with radio station KGU as an announcer after the war.

Riley Crabb was very much concerned with the problem of relating UFO data to the Esoteric Tradition. Somewhat surprisingly this interest was not always met with enthusiasm by active Theosophists and other esotericists. In a revealing letter to Gordon Creighton August 5, 1990, Riley laments the conservatism and lack of UFO interest among these groups: "It is now

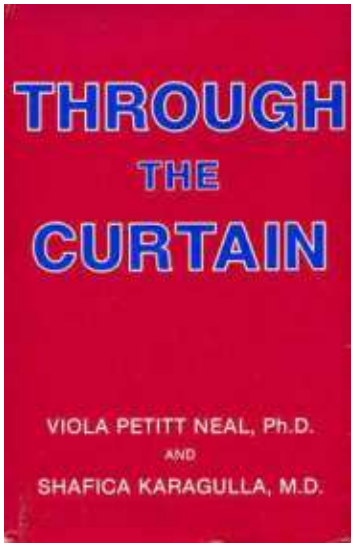
obvious to me that one of my major reasons for being here in NZ is to try to awaken the leaders of the Theosophical Lodges to the realities of other inhabited planets and of advanced beings from them, quoting their own earliest literature... Phyllis is an AMORC Rosicrucian but got snubbed when she tried to open the San Jose, California leaders to the reality of UFOs materializing from the Forth Dimension; and when I quoted the early literature on space travel to Joy Mills, one of the leading American Theosophists at Krotona, Ojai, California, she replied that the references were "allegorical", hah! She also quoted Jung on UFOs in his book, that the space craft were images in the race mind."



The larger part of the BSRF archive consists of folders, alphabetically arranged according to subject or persons. In each folder can be found clippings, photos, correspondence or booklets. But there are also large piles of unsorted papers which will take months to assort. There are probably many gems hidden in these piles. The archive we have received at AFU is not complete. Part of the collections have probably been retrieved by former leaders or active members? But we are very glad that this unique archive has been preserved and is now in the custody of AFU, open to all serious investigators worldwide.

Through the Curtain

Dr. Shafica Karagulla (1914-1986) was a well known psychiatrist and medical doctor with a vast research background in many countries. Early in her professional career she had made an in depth study of hallucinations reported by patients with temporal lobe epilepsy. In the introduction to the remarkable book *Through the Curtain* she writes that "the research had led me to believe that all of man´s experiences were limited to the physical brain and the five senses". Karagulla had since 1930 been a close friend of Viola Petitt Neal, poet, writer and student of the Esoteric Tradition. Neal had obtained a doctorate of Philosophy (Ph.D.) from London University writing a thesis on the secret religions of the Middle East.



ABOUT THE AUTHORS

Viola Petitt Neal, Ph.D.

Dr. Neal, the poet, the writer, the dramatist and student of the ancient wisdom teaching, had a wide spectrum of interest since her youth. She was graduated from Maryville College, Tennessee, majoring in both chemistry and philosophy. In 1930, she traveled to the Middle East where she taught mathematics and sciences both in Beirut, Lebanon, and Cairo, Egypt. During the Second World War she went to Oxford, England, and later to London University where she obtained her doctorate in philosophy (Ph.D.).

In the mid-forties she came to Los Angeles and was the script writer for the film *The Picture of Dorian Gray*. She founded with her husband the Bramcess Research Foundation, a psychological counselling service in 1950, and since then, for over thirty years taught the ancient wisdom philosophy. She collaborated with Dr. Karagulla in writing *Breakthrough to Creativity—Your Higher Sense Perception* in 1967, and lectured on many campuses throughout the State of California.

Since early childhood she was aware of herself as a disciple of one of the Ashrams of the Spiritual Hierarchy, and of the joyous reality behind the world of seeming. In her book of poetry *Fragments of Experience—A Spiritual Journey*, published in 1978, we find a pristine spiritual quality that transcends the chaos and despair of our time.

Shafica Karagulla, M.D.

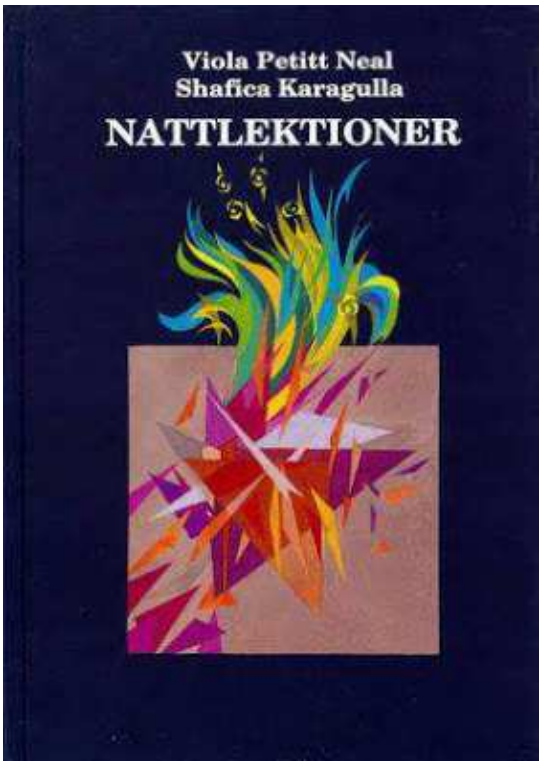
Dr. Karagulla is a neuropsychiatrist with a vast medical background of research and practice in four countries. She is in *Who's Who of American Women* and is currently President of the Higher Sense Perception Research Foundation. She received her degree of Doctor of Medicine and Surgery from the American University of Beirut, Lebanon, in 1940. In 1948, she received her diploma in psychological medicine from the Royal College of Physicians of London, and in 1950, she became a member of the Royal College of Physicians of Edinburgh.

From 1947 to 1950 she was awarded the Walter Smith Kay Research Fellowship in Psychiatry and the Lawrence McLaren Bequest by the University of Edinburgh, Scotland. She received a Research Fellowship in 1952-1954 from the Department of Neurology and Neurosurgery at McGill University and the Montreal Neurological Institute, working as a consultant psychiatrist with Dr. Wilder Penfield in evaluating and treating patients with psychical hallucinations in temporal lobe epilepsy. Her research has been published in medical journals.

Dr. Karagulla was Assistant Professor of Psychiatry at State University of New York in 1955, and two years later she commenced her research on higher sense perception. Much of this research, dealing with the energy fields and their significance in health and disease, was published in her book *Breakthrough to Creativity—Your Higher Sense Perception*, in 1967. The book is now in its eleventh printing and has been translated into the Icelandic, Italian and Danish languages.

ISBN 0-87516-137-4

In 1956 Viola Petitt Neal challenged the skeptical Shafica Karagulla to read books by Helena P. Blavatsky, Alice Bailey and Edgar Cayce. ”But how was one to classify such experiences, for they were not included in my training?”, comments Karagulla. Neal further revealed to her friend that she had for many years been in contact with one of the adepts (Masters) or Planetary Guardians (Spiritual Hierachy) of our planet. Neal regularly attended what she called Night Classes by various adepts.
Karagulla is stunned by this confidential disclosure and as a researcher of the human mind ask for some verification of Neal´s experiences. As a test Karagulla is allowed to question Neal during sleep when she is attending night classes and also to tape record the sessions: ”The following morning I would try to see if she could recall the class which I had taped the night before. To my utter amazement she was able to recall the lecture which she had attended while asleep, almost verbatim, as the tape confirmed.” This research and documentation went on secretly for twenty years and the result was published in *Through the Curtain*, published in 1983. After the death of Viola Petitt Neal in 1981 Shafica Karagulla was permitted to reveal the secret life of her friend. A Swedish edition of *Through the Curtain*, *Nattlektioner*, was published in 1992 by esotericist Lars Adelskogh.



Information on night classes was given by the Tibetan adept D.K. in the first volume published by Alice Bailey, *Initiation Human and Solar* (1922): ”Classes are held by initiates of the first and second degrees for accepted disciples and those on probation, between the hours of ten and five every night in all parts of the world… They gather in the Hall of Learning and the method is much the same as in the big Universities, - classes at certain hours, experimental work, examinations, and a gradual moving up and onward as the tests are passed.” (64-65) ”Disciples are taught in groups in the Masters´s ashram, or classroom, at night, if in incarnation.” (p. 69)

The night classes published in *Through the Curtain* were recorded between 1960-1980. The lessons cover a wide range of subjects but are divided into ten main headings such as extrasensory perception, science, education in the future, crystals, planetary types. The teaching presented is generally in accordance with information published by Helena Blavatsky, Alice Bailey and Henry T. Laurency. But there is some new and controversial data on extraterrestrial visitors that I have not found in other esoteric sources.

On May 11, 1962 Viola Petitt Neal is informed in a night class that ”Very definitely, there are space people who come and go on your planet. Some of these are very constructive, as those from Mars and Venus. Some are destructive.” (p. 280) In several chapters details are given about a group of evil and destructive space people originating from Pluto: ”During the fifth sub-race (Atlantis-HB), Plutonians came en masse and invaded the planet earth… (p. 235) The Plutonian invasion was both by a type of spaceship and by simply incarnating in this human life wave on the planet… (p. 242) ”The Planet Pluto, the invader planet, eighth sphere, within our solar system, constitutes an integrated and hard core of evil… (p. 231) ”Plutonians came to the planet earth to invade and exploit and take over.” (p.233).

To my knowledge this detailed information about Pluto and Plutonians has never been mentioned in any of the classic books on esotericism. The Tibetan D.K. only says that ”The destructive power of the first ray, focussed in Pluto, brings change, darkness and death.” (Bailey, *Esoteric Astrology*, p. 187). In UFO contactee literature we find a few references to Pluto. In *My Contact With Flying Saucers,* the controversial Brazilian contactee Dino Kraspedon (Aladino Felix) is told regarding space people from Pluto that ”… they are dangerous beings, and any instances of saucers doing harm to people on Earth can be attributed to them”. (p. 191) Riley Crabb, director of *Borderland Sciences Research Foundation* (BSRF) 1959-1985 often in his comments on various contactee issues referred to ”the Men in Black, Plutoids from the Mafia of the Solar System”. (*The Journal of Borderland Research*, vol. 27, no. 3, May-June 1971 p. 5) Afficionados of the supernatural in horror fiction may also have noticed that H.P. Lovecraft in his novel *The Whisperer in Darkness*, published in 1931, mention non-human extraterrestrial invaders from Pluto, called Yuggoth by Lovecraft. If we accept this information the contact claims of Kelvin Rowe become dubious. As I noted in my former blog entry Rowe said one of his space contacts came from Pluto. If you are an esotericist the only way to deal with conflicting statements like these is to use discrimination and an open mind. As UFO investigator the interesting if true attitude is the best.

There is some very interesting information about Shafica Karagulla in Ingo Swann´s autobiography *Remote viewing. The Real Story. An Autobiographical memoir* (1996). Karagulla became sort of a spiritual mentor to Swann as described in chapter 40: ”You see, Shafia was to become one of my three major advisors regarding international affairs of the type that never get mentioned in the media, science, academe, or mentioned even by conspiracy enthusiasts… She also knew about how almost all of the world´s intelligence agencies operated – those agencies known to exist, AND those which exist but are not known or even admitted to by anyone and don´t even have names.”

Karagulla´s knowledge and advice was certainly welcome to Swann as he in 1975-1977 became involved with a secret intelligence organization described as the Axelrod incident. The story of how Swann helped this group with remote viewing is told in his book *Penetration. The Question of Extraterrestrial and Human Telepathy* (1998). Mr. Axelrod confirmed to Swann that his organization was aware of and were trying to deal with extraterrestrial intruders in their own way: ”Well, I guess you guys, whoever you are, have a problem, and from all I can tell, Earth in under some kind of siege. UFOs appear everywhere, are seen by thousands. Yet they are illusive, but of concern, so you are trying to fit the pieces together. And I would suppose too, that you are desperate, enough at least to try to employ psychics to help you out.
You see, Axel laughed. I don´t have to tell you anything, do I”.

Ingo Swann had, together with two intelligence operatives, observed a very unusual woman in a Hollywood supermarket. His psychic sensitivity indicated that this woman was an ET and dangerous. At a dinner later with Shafica Karagulla and Viola Petitt Neal the discussion entered the problem of ET groups infiltrating Earth. Without Swann mentioning the Axelrod incident he got these comments:
”Viola: There are a lot of THEM, you know, and many are bio-androids.
Shafica: They´re dangerous, you know, and they realize that Earth psychics are their only enenies. Be careful, Ingo, be careful”

This information can be compared with what John Keel wrote in a confidential letter to Jim and Coral Lorenzen July 18, 1967. It was during this time Keel became involved with and personally encountered the Men In Black: ”The people I am concerned with are Androids…

manufactured entities controlled by a distant and unknown master.. They are not composed of living cells as we are, and do not grow old… MIB represent a very large terrestrial group who are allied with a very hostile UFO group… There are people in government who know about these things. I have their names and know what is going on… this is not a scientific or military problem… There is no need for the public to know everything".

I do have some sympathy for the scientific, mainstream ufologists who shun away from this kind of research and data and year after year struggle on with ordinary UFO observations. Playing on the safe side so to speak. But my 40+ years involvement with the UFO enigma has made me aware of that you must dare to knock on some doors usually not even recognized by mainstream scientists and academics. That´s why I admire heretic and iconoclastic investigators like Jacques Vallee, John Keel, Riley Crabb or Ingo Swann, to name a few.

Entering the mirror world of intelligence organizations, conspiracies and esotericism is not for everyone. And once there you may wish to go back to the safe world of everyday reality. In this respect I am reminded of a fascinating quote from Norman Mailer´s famous novel *An American Dream*: " I decided the only explanation is that God and the Devil are very attentive to the people at the summit. I don´t know if they stir much in the average man´s daily stew, no great sport for spooks, I would suppose… There´s nothing but magic at the top. It´s the little secret a few of us keep to ourselves, but that, my friend, is one reason it´s not very easy to get to the very top. Because you have to be ready to deal with One or the Other, and that´s too much for the average good man on his way. Sooner or later, he decides to be mediocre, and put up with the middle." (*An American Dream*, The Dial Press, New York 1965, p. 246).

Planetary and interplanetary guardians

Before continuing with the theme of this blog I find it necessary to inform all readers of the recent sad course of events. In my latest blog entry I presented some facts regarding the alarming situation in Swedish society, adding a few political comments. As my views were not politically correct I naturally expected some criticism and a few raised eyebrows. What I didn´t expect though was the total rejection and lack of tolerance for different political opinions by my old UFO collegue and friend Clas Svahn. On his blog Clas referred to me, not mentioning my name, as ”the ugly snout of extremism” (extremismens fula tryne). A rather peculiar comment as I have spent a large part of my life on the barricades fighting both religious and political extremism, left-wing as well as right-wing. Unfortunately my old friend and UFO collegue, like so many in our society have forgotten the words, whether a true quote or not, of that old heretic and non-conformist Voltaire: ”I disapprove of what you say, but I will defend to the death your right to say it”.

With this attitude by my UFO collegue, trust and continued participation as a board member of AFU and UFO-Sweden would be impossible. My only option was to leave the board of both organizations. A bitter pill to swallow as I became a member of UFO-Sweden in 1970 and was one of the founders of AFU in 1973. But I guess this is the fate of the culture radical and heretic. I have never, and will never be, a yes-man. I still adhere to the motto of my old mentor Riley Crabb: ”If I have one goal in life it is an uncompromising search for Truth, whatever that might be, and wherever it may lead.” My hope is that given time this clash of opinions will come to an end and more normal working relationships can be resumed.

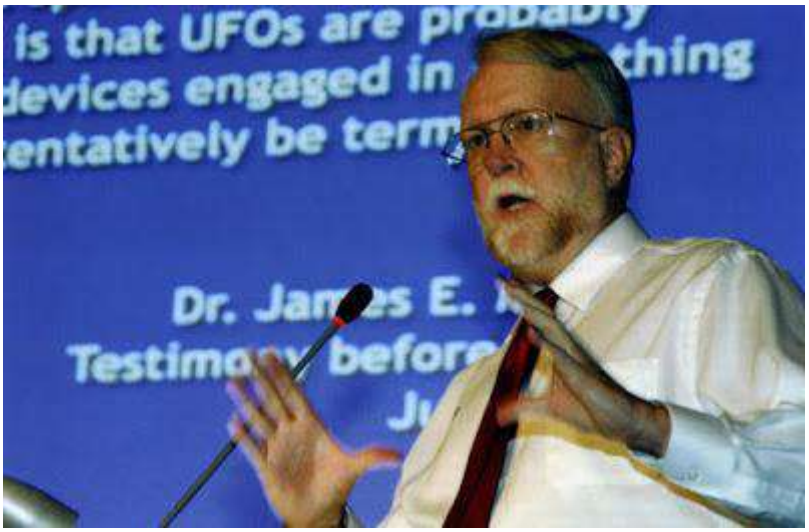
But let´s leave this sad state of affairs to history and continue with a more constructive and inspiring theme, the possibility, or theory, of planetary and interplanetary guardians. In a recent email from the New Zeeland ufologist Bryan Dickeson he mentioned a most interesting observation:

”In 2000, I spoke to a "Probus" group (for retired business people) in Bankstown, Sydney, while involved with UFOR(NSW) -- about UFOs. I had referred to foo-fighters during World War 2, but had not mentioned the Middle East at all. Afterwards I was approached by a 65(plus)-year-old gentleman who told me he had been in the Six-Day War as the Commander of a squadron of six Israeli tanks speeding across the Sinai Desert towards the Suez Canal. He said that they were always aware of these unusual, very bright, star-like objects that hovered all around, a few degrees above the horizon through their entire campaign:

"We knew they weren't ours, or Arabic, or Russian, or American. No-one knew whose they were, but they were always there, watching, and they were visible on radar. They never got involved, or made any contact with us, or retaliated in any way, they just watched. They were seen in all our battle zones throughout the Middle East." ” (Email from Bryan Dickeson, February 14, 2017)

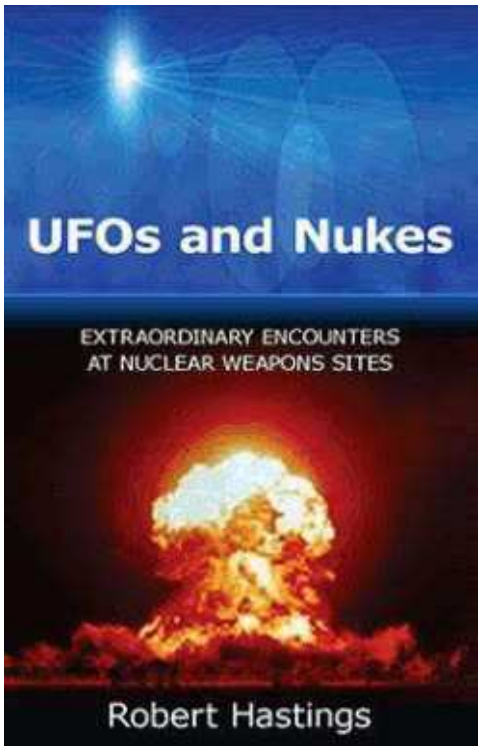
This information correspond very well with the findings of American ufologist Robert Hastings who have for many years documented UFO activity at American nuclear weapons sites. Hastings has interviewed more than 150 military veterans involved in UFO incidents at

various U.S. missile sites, much of this information presented in his book, published in 2008, *UFOs and Nukes. Extraordinary Encounters at Nuclear Weapons sites.*

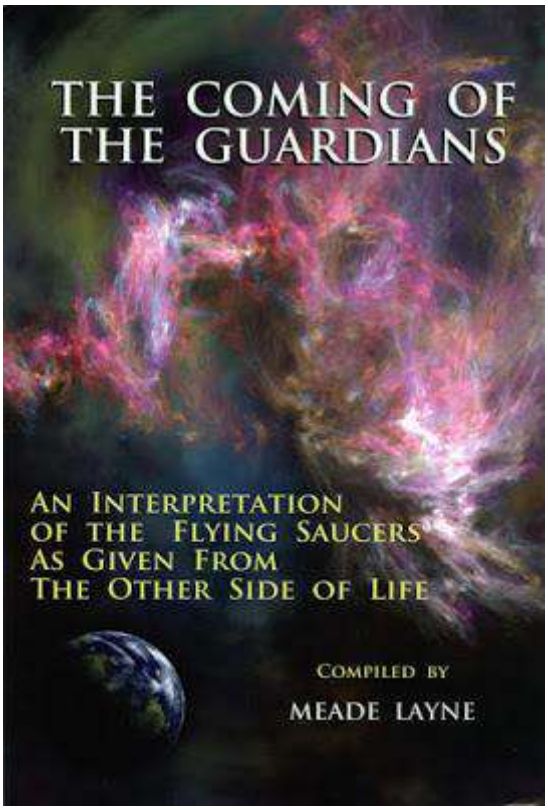


Robert Hastings

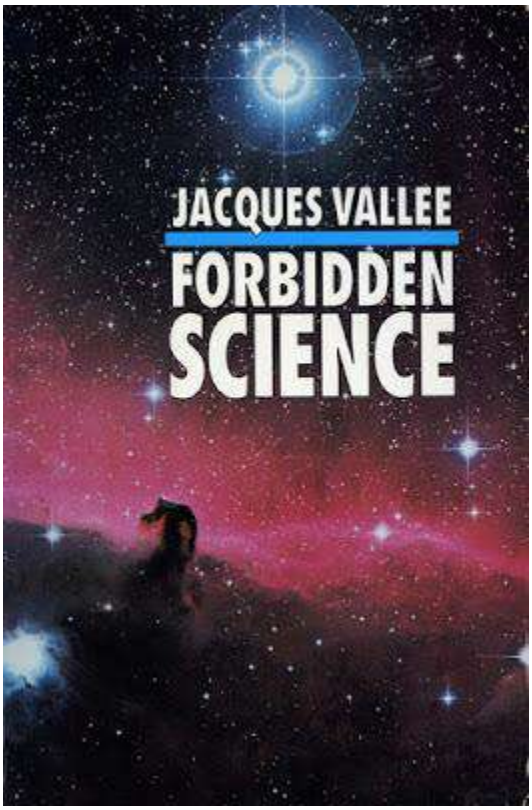
After many years of research Hastings have arrived at these rather astounding conclusions: ”After researching the UFO phenomenon for 39 years, I must conclude that the technology involved is so advanced that a human origin for it can be automatically ruled out in almost every bona fide sighting case… In my view, the essential message conveyed by our visitors is this: As long as nuclear weapons exist, they remain a potential threat to the future of mankind and to the planet itself. Get rid of them! To make their point, those aboard the UFOs periodically monitor and sometimes interfere with the operational readiness of the missiles.” (Interview on Robert Hastings website).



Anyone with basic knowledge of UFO history will notice that this is almost exactly the message given to the first generation UFO contactees of the 1950s, but this time concluded from empirical evidence. Extraterrestrial visitors arrived as guardians to our planet because of the danger of nuclear war and total destruction of our planet. This was the message of George Van Tassel, Orfeo Angelucci, George Adamski, Daniel Fry, Howard Menger a.o. One of the early UFO books was named *The Coming of the Guardians*, written by BSRA director Meade Layne. This message was delivered to George Van Tassel on July 18, 1952: "Your materialists will disagree with our attemp to warn mankind. Rest assured they shall cease to explode life giving atoms, or we shall eliminate all projects connected with such. Our missions are peaceful, but this condition occurred before in this solar system and the planet Lucifer was torn to bits. We are determined that it shall not happen again. The governments of the planet Shan have conceded that we are of a higher intelligence. They must concede also that we are of a higher authority." (George Van Tassel, *I Rode a Flying Saucer*, 2nd ed. 1952, p. 32).


THE COMING OF THE GUARDIANS
AN INTERPRETATION OF THE FLYING SAUCERS AS GIVEN FROM THE OTHER SIDE OF LIFE
COMPILED BY
MEADE LAYNE

In the first volume of his diaries, *Forbidden Science. Journals 1957 - 1969*, Jacques Vallee discuss the theory of planetary guardians: ”Has the future spiritual state of man already been achieved by some individuals? Have certain gifted men already achieved contact, on some plane, with those who may be guiding our psychic evolution?” (p. 80). As a student of Hermeticism, Vallee was certainly aware of that this theory is a basic fact in the Esoteric Tradition. Mankind at its present level is only a step in the evolution of consciousness. Their is a fifth kingdom in nature which we will slowly become aware of during the next centuries. Some representatives of this kingdom are living on our planet, bound together in an secret organization, sometimes called the Planetary Hierarchy and which I have referred to as the Higher Intelligence Agency (HIA).



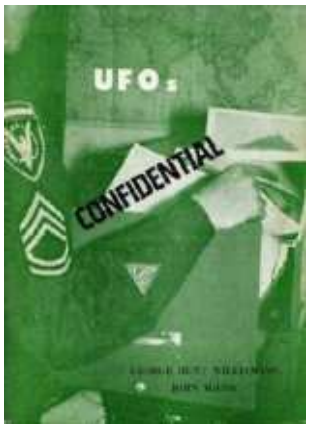
According to esoteric history this organization decided, during a conclave in 1775, that knowledge of their existence on this planet should be made public, beginning in 1875 with the founding of *The Theosophical Society* in New York. The decision was not unanimous but regarded as a test to observe how humanity would react to such a new and revolutionary fact. The adept M. explained the problem of this ”disclosure” to his correspondent, journalist Alfred Percy Sinnett: ”… we do not wish Mr.Hume or you to prove conclusively to the public that we really exist. Please realize the fact that so long as men doubt there will be curiosity and enquiry, and that enquiry stimulates reflection which begets effort; but let our secret be once thoroughly vulgarized and not only will sceptical society derive no great good but our privacy would be constantly endangered and have to be continually guarded at an unreasonable cost of power.” (*The Mahatma Letters to A.P. Sinnett*, Letter no. 29, p. 224).

During the Second World War the forces of destruction was so close to get the upper hand that the planetary guardians asked for assistance from the interplanetary guardians. And this assistance came in large numbers. What happened behind the scenes and details of the struggle is told in *The Externalisation of the Hierarchy* by Alice Bailey:
April 1935: "... the regenerative forces of Those extraplanetary Beings Who offer Their Help at this time." (p. 25)
April-May 1940: "Hovering today within the aura of our planet are certain great spiritual Forces and Entities, awaiting the opportunity to participate actively in the work of world redemption, re-adjustment and reconstruction.... the waiting extra-planetary Forces." (p. 222-223)
April 1943: "Certain great Energies of extra-planetary significance Who stand ready to intervene..." (p. 392).

That there was co-operation between the planetary and interplanetary guardians was confirmed by that extraordinary organization *Borderland Sciences Research Association* (BSRA) in 1951. Their motto at the time is interesting: ”Serving Higher Intelligence since 1945”. Here is a quote from a *Seance Memoranda From the Inner Circle*, November 28, 1951: ”There is a certain secret work going on at present between the Etherians and certain high earth authorities (You understand, I suppose, that I do not use the word ”high” in the usual sense. I am referring to those belonging to some of the secret Lodges on Earth). This work has to do with the great possibility of the Earth´s destruction… These men have landed in Australia in a secret landing field. They have not only been to Scotland, but to high authorities in England, and to a few of your men and women here of high standing (I refer to the secret Orders).” (p. 30)

Meade Layne, founder of BSRA

Information about co-operation between the planetary and interplanetary guardians was also given to some of the first generation UFO contactees:
”The spacecraft that are appearing today are under the direction of the hierarchy of their own planets and are working in close harmony with the masters and mystery schools of the hierarchy on Earth… Thus we see that there is a definite connection between the mystery schools and the UFO. They are really one and the same force in operation… the UFO are in our skies, and we are talking with space me who tell us the same thing that the mentors of this planet have been telling us for many centuries.” (George Hunt Williamson and John McCoy, *UFOs Confidential*, p. 70)



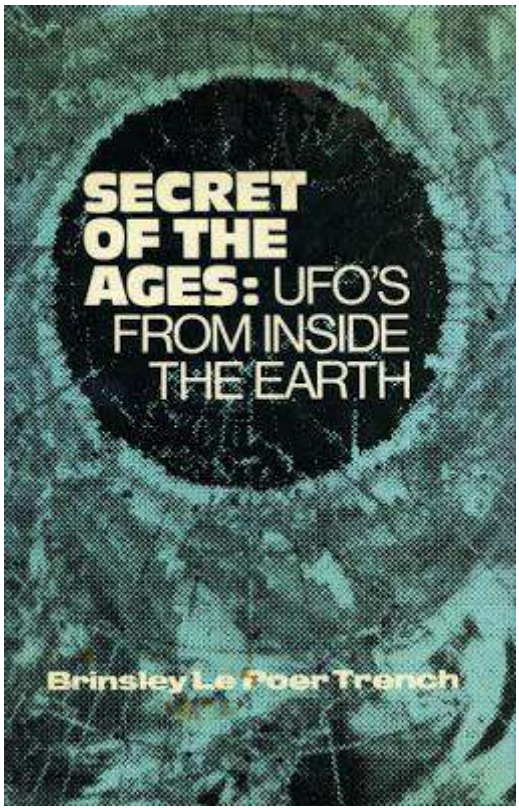
Because of the critical situation for our planet the interplanetary guardians, in co-operation with the planetary guardians, made a psychological experiment and information effort in the 1950s, to make the general public aware of their existence and why they are here. The experiment was soon terminated but the outcome was a greater awareness and expanding consciousness of our multiverse and its inhabitants. After this experiment they choose to work covertly, behind the scenes. This unhappy planet Earth is today in a very critical condition. Our survival as a kingdom in nature is still at stake. Whether the forces of destruction or construction will win this battle is an open question.

American contactee Daniel Fry was in a very straightforward manner told of our choice:
”There is nothing that is intrinsically wrong with your material science. It will progress and expand to horizons as yet undreamed of, if only your people will provide a spiritual foundation capable of supporting it.
And if they do not? I asked.
Then your civilization will go down, Alan replied slowly.
It will destroy itself in a holocaust which will leave few survivors. Those who do survive will have neither the ability nor the desire to rebuild their science…
Your race and your culture, however, are not doomed to extinction. They may continue upon their upward course until they have left this danger behind them forever.
The choice, you see, is yours.
There is little doubt, I said, which choice the people would make if they had sufficient understanding and they were aware of the constructive and destructive alternatives between which they should choose.
Precisely, Alan replied. That is why we are here, and that is why you are here.”
(Daniel Fry, *The White Sands Incident*, Best Books Inc., 1966, pp. 83-84)

Secret of the ages

Knowledgeable and experienced ufologists will recognize the theme of this blog entry as the title of book written by British ufologist Brinsley Le Poer Trench (1911-1995) published in 1974, *Secret of the Ages: UFO´s From Inside the Earth*. Coming from one of the mainstream ufologists of the 1960s and 70s this was of course a very controversial book. The idea for this work may have been inspired by esotericist Millen Cooke, married to Brinsley Le Poer Trench 1961-1969.

Brinsley Le Poer Trench



In 1981 I made a short summary of the inner earth theme in relation to ufology and esotericism, published in *AFU Newsletter* (The Inner Earth Theory – A Source Study, *AFU Newsletter*, no. 22, August-December 1981). At that time very few ufologists were interested in these ideas, but today there is a plethora of more or less fantastic conspiracy theories and claims of inner earth contacts, especially from various channelers. For a serious ufologist or esotericist to separate the wheat from the chaff in this underground djungle of conflicting information is an undertaking worthy of a Sisyphos. An agnostic or interesting-if-true-attitude is the best option when dealing with the these controversial ideas and experiences. In this blog I present some of the data from my files that I personally find interesting.

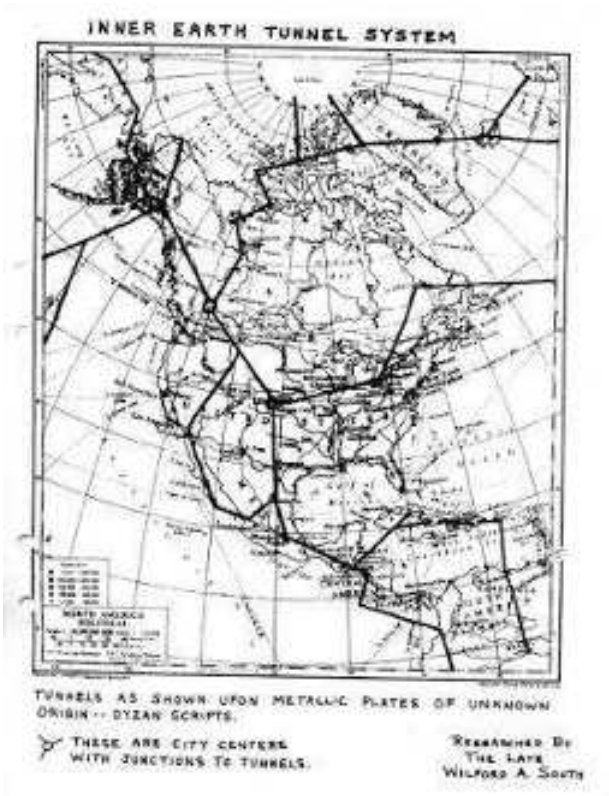
Who are these people, was the question I posed in a former blog entry, referring to contact experiences with aliens who look like us and mingle in our society. In their discussion of theories in *The Edge of Reality*, Allen Hynek and Jacques Vallee used the term earth-bound aliens for this group of visitors. Mac Tonnies called them Cryptoterrestrials in his book, published in 2010. A group of people with an advanced technology, sharing our planet but who have kept themselves hidden and unknown for various reasons. According to some contactees and esotericists they have developed an advanced civilization in large caverns, deep inside the interior of the earth and this is the ”secret of the ages”.

The first pre-Adamski contactee, Eugene H. Drake (1889-1973) mentioned this civilization in his first book *Visitors From Space* (1950): ”There is an ancient civilization living underground with entrances in Mexico, and not such a great distance from Mexico City. They often come to the surface and mingle with the people, but aside from a few mystics, the people of Mexico do not know this, and they would have a difficult time, if they did, to locate the entrances to their underground cities.” (p. 26)

There is also a very cryptic statement in Howard Menger´s book *From Outer Space to You*. When discussing a conspiracy of ”others” operating on our planet a space woman relates to

Menger: ”They use people not only from this planet… but ”Also other people of your own planet – people you don´t know about. People who live unobserved and undiscovered as yet. It is a kind of ”underground” in your popular terminology.” (p. 144)

I 2015 I asked my American contactee friend about these claims. He divulged some rather startling experiences:
”At first, there were the people, who since ancient times, have lived inside our planet… I have met some of them, fine people.
Håkan: Do the people living inside our planet have saucers? Do they look like us?
X: Yes, they have craft. Yes, they look like you and me, although they have other sizes among them because of the gravity variations over the centuries I would assume.
Håkan: How do you know which people are from inside the earth and which are the friends upstairs?
X: Friends upstairs are light beings, they have one hundred percent control over light, people inside our earth, just Human. The types of craft, the methods of travel and communicating, all telling signs. Friends upstairs can go invisible at the snap of a finger, walk thru walls, levitate by thought travel.” (Email, October 21, 2015).


INNER EARTH TUNNEL SYSTEM
TUNNELS AS SHOWN UPON METALLIC PLATES OF UNKNOWN ORIGIN -- DYZAN SCRIPTS.
THESE ARE CITY CENTERS WITH JUNCTIONS TO TUNNELS.
REARRANGED BY THE LATE WILFORD A. SOUTH

From The Hollow Hassle, vol. 2, no. 1, 1981

Very little is said about the inner earth in the Esoteric Tradition, although a few hints are given by some authors. The reason for this scarcity of information is also in esotericism ascribed to the extreme secrecy of the subject. It is truly regarded as the ”secret of the ages”. This was explained by Theosophist Charles Leadbeater in the 1895 classic *The Astral Plane*: ”… there are two other great evolutions which at present share the use of this planet with humanity; but about them it is forbidden to give any particulars at this stage of the proceedings.” (p. 91) But he did give a few hints in a later work, *The Inner Life I*, originally published in 1910: ”The conditions of the interior of our earth are not easy to describe. Vast cavities exist in it, and there are races inhabiting these cavities, but they are not of the same

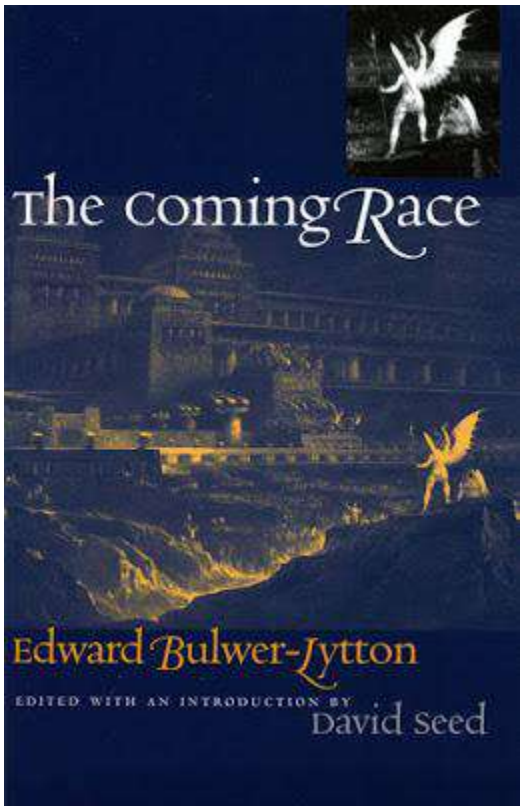
evolution as ourselves. … One of these evolutions… is at the level distinctly lower than any race now existing upon the surface of the earth… the other is more nearly at our level, yet utterly different from anything that we know." (p. 231, 1967 ed. Theosophical Publishing House).

Meade Layne, founder of *Borderland Sciences Research Associates*(BSRA) had a deep fascination with the inner earth enigma. He had a conversation on this issue with one of the Inner Circle members on November 22, 1947. Medium Mark Probert hearing the answers clairaudiently and relaying them to Meade:
"Yes, indeed, there are vast underground regions (caverns) that stretch from equatorial Africa to the North Pole, and also to Venezuela., where there is an opening… The opening in Venezuela is in the southern tip, in the region north of Loreto…
(Q. of size of underground population) I would say several millions. Oh, yes, they are humans. Yes, there is some contact, but mainly through their secret organizations. These people as a whole are much more healthy than those of the surfaces… Yes, in some parts of the underground world people possess a high degree of culture… Yes, there are openings in Mexico, and one in the region of Alberta, Canada." (Those Underground Regions, *Round Robin*, vol. 18, no. 2, March 1962, p. 17).

Irene and Mark Probert

In 1871 one of the most famous classics in esoteric literature was published,*The Coming Race*, by Edward Bulwer Lytton. He was a member of the real and secret Rosicrucian order and obviously decided to disclose the "secret of the ages", but using a fictional form. I am somewhat surprised that, to my knowledge, no ufologists, nor esotericists have noticed the close resemblance between the people described in *The Coming Race* and some contactee experiences. It is even mentioned that the inhabitants of the inner earth travel in "air-boats" (p. 56) All quotes are from the edition published by Wesleyan University Press, 2005.

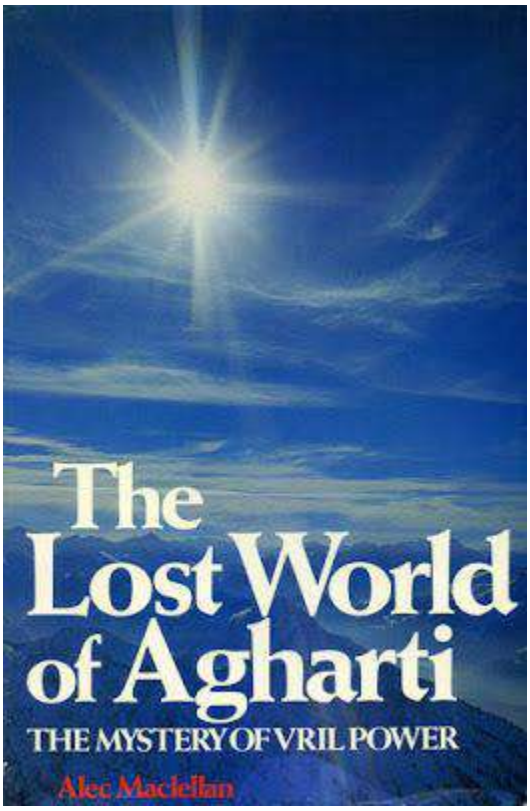
Ufologists who have made an in depth study of contactee cases will surely associate these quotes with various observations made in another context:



”It was the face of a man, but yet of a type of man distinct from our known extant races… Its colour was peculiar, more like that of the red man than any other variety of our species, and yet different from it – a richer and a softer hue, with large black eyes, deep and brilliant… The face was beardless… They seemed as void of the lines and shadows which care and sorrow, and passion and sin, leave upon the faces of men, as are the faces of sculptured gods… I never met one person deformed or misshapen. The beauty of their countenances is not only in symmetry of feature, but in the smoothness of surface, which continues without line or wrinkle to the extreme of old age… ” (pp. 12, 14, 60)

”A figure, in a simpler garb than that of my guide, but of similar fashion, was standing motionless near the threshold. My guide touched it twice with his staff, and it put itself into a rapid and gliding movement, skimming noicelessly over the floor. Gazing on it, I then saw that it was no living form, but a mechanical automaton… Four automata (mechanical contrivances which, with these people, answer the ordinary purposes of domestic service) stood phantom-like at each angle in the wall.” (pp. 13, 19).

”These subterranean philosophers assert that, by one operation of vril… they can influence the variations of temperature… that by other operations, akin to those ascribed to mesmerism, electro-biology, odic force but applied scientifically through vril conductors, they can exercise influence over minds, and bodies animal and vegetable, to an extent not surpassed in the romances of our mystics. To all such agencies they give the common name of vril.” (p. 27)



These are only a few of the quotes in the novel, but ufologists and esotericists can find many more that give very clear associations to the contactee cases of our time. Probing into these areas can of course be somewhat mind-shattering and unnerving. Suppose you really find out that there is a secret war going on, on this planet, a power-struggle between secret groups of various motives cooperating with, or manipulating, hitherto unknown intelligences and that the UFO phenomenon is only the tip of the iceberg of this cosmic Watergate. A phenomenon cleverly used by both the alpha and omega groups. Few ufologists, not to mention the public, could take such a revelation without developing at least a mild form of paranoia. How about stamp-collecting?

A unique document

"Any sufficiently advanced technology is indistinguishable from magic". This classic quote from science fiction author Arthur C Clarke often comes to my mind when studying and documenting UFO close encounter experiences. There are literally thousands of cases where the percipient relates that the UFO or alien beings simply disappeared into thin air. A good example is the observation in Sweden 1970 by witnesses Rolf Gohs and Peter Ingemark, who were very perplexed that the craft they observed suddenly disappeared - like you switch off a lamp.

The object that suddenly disappeared before Gohs and Ingemark

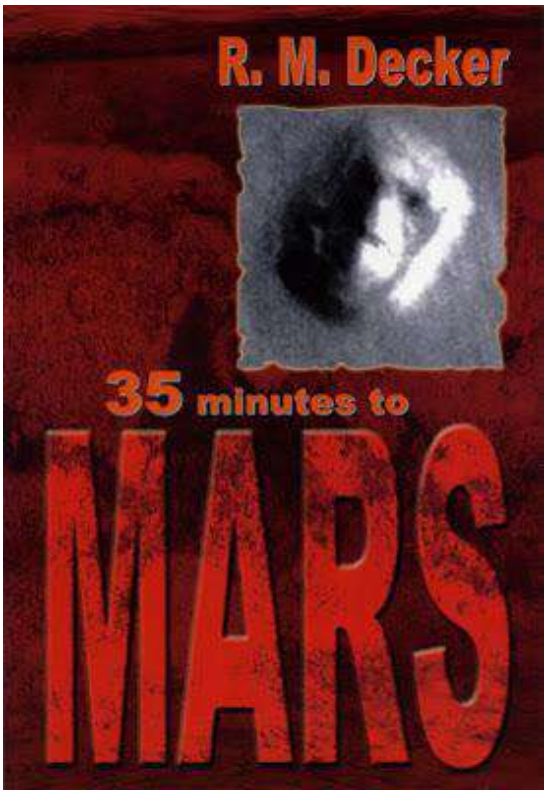
That an advanced civilization can use several means to effect this phenomenon was reported by many of the first generation physical contactees in the 1950s. It could be done by a small technical device, ordinary materialization or holographic technology. George Van Tassel mentioned several of these experiences in his books and newsletter *Proceedings*. By referring to early contactees like George Van Tassel I am expressing somewhat heretical views in mainstream ufology. So as not to confuse new blog readers, below is a short summary of the Esoteric Intervention Theory I have advanced in books, articles and blog entries.

Some of the physical contactees of the 1950s were involved in a cultural and psychological influence test. An experiment implemented by a group of benevolent alien visitors, earth based or extraterrestrial, a group with access to “vimana” technology. This test was done in co-operation with the Higher Intelligence Agency (HIA), the custodians of the Ancient Wisdom, using a new type of phenomena as attraction as they used spiritualist phenomena in connection with the founding of the Theosophical Society in 1875. Involved in this test was a.o. George Adamski, Orfeo Angelucci, Paul M. Vest, George Van Tassel, Daniel Fry and Howard Menger.

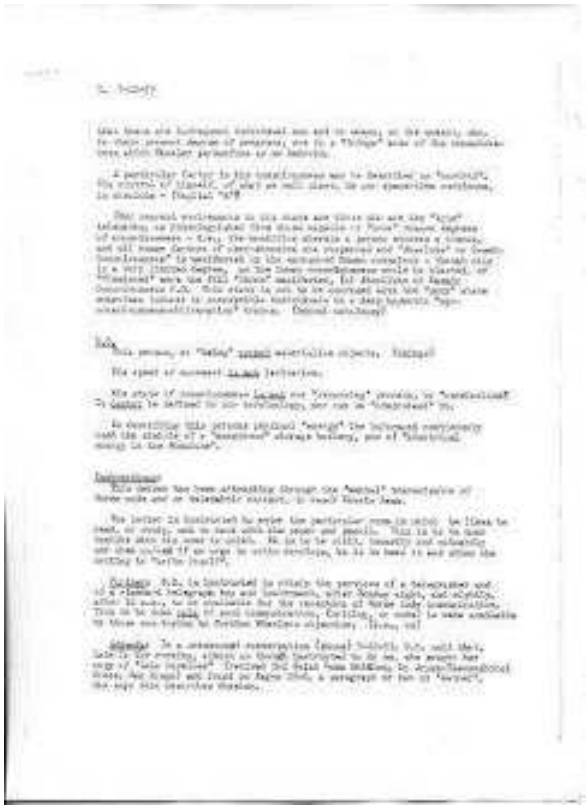
Orfeo Angelucci with his wife Mable

During my many years of investigation and documentation of physical contactee cases I have found enough circumstantial empirical evidence to accept some of the 1950s contact experiences as valid and worthy of further study and analysis. "Scientific" ufology usually regard this group of contactees as charlatans and impostors but I am too old to play the ufologically correct game so instead I adhere to the motto of my old mentor, the late Riley Crabb, for many years director of *Borderland Sciences Research Foundation* (BSRA): "If I have one goal in life it is an uncompromising search for Truth, whatever that might be, and wherever it may lead."

There is still very little research accomplished nor understanding of what really happened during the first UFO era of the 1950s. Many silent contactees stayed silent and worked behind the scenes. This was mentioned by Rosemary M. Decker in her book *35 minutes to Mars*, published by Galde Press, 2004. She became involved with several of the contactees of that time. In the chapter *Reminiscences of George Adamski and Company* she has this to say anent this era: "Sometimes, guests would report their own close encounters. Very few of them ever publicized their contacts, and so I learned early on that the vast majority of early contacts were never made public, even as today´s are not. Some of these people found ways to express appreciation and do something to benefit our troubled planet... This quiet, but profound, movement is still going on, not only among those pioneers who still remain with us, but among close-encountered people today." (p. 179)



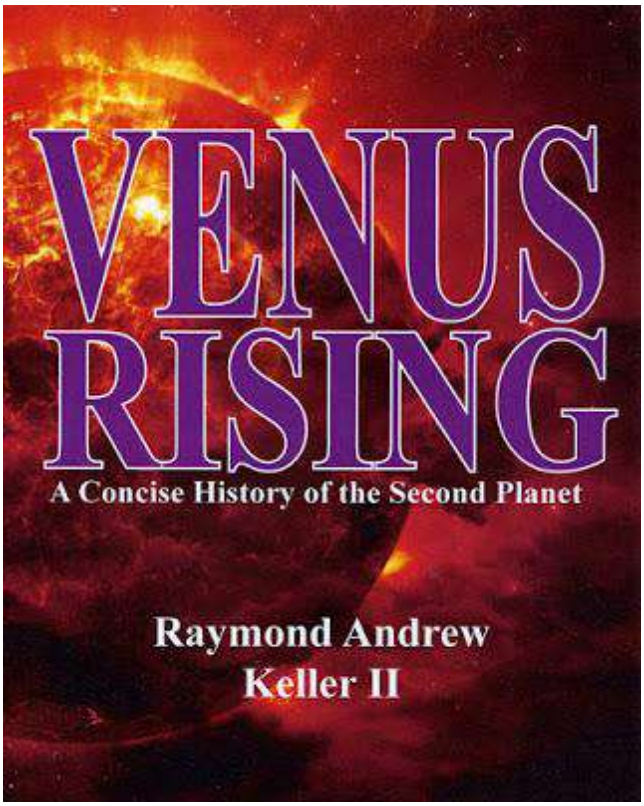
In february 2015 I received a very unusual and fascinating document from an American friend, working behind the scenes with the same group of benevolent visitors who contacted a.o. George Adamski, George Van Tassel, Paul M. Vest and Howard Menger. It was three pages written on an old style typewriter. The headline said: "Impressions of C..... R..... Time: 1 p.m., July 10, 1953 Concerning: "John Doe" Wheeler". I have not been able to find out who C.R. is but presumable he or she was a Theosophist in the California area, because of information in the last sentence. My first thought was that it could have been journalist Manon Darlaine, who was very well informed about the California ufological underground scene in the 1950s, but I don´t know if she was a Theosophist?The papers give a lot of data on one the visitors, known as Mr. Wheeler, also described by George Van Tassel, Paul M. Vest and involved in the controversial Los Angeles Times affair with journalist Maurice Beam. Especially it address the controversial issue of organic versus non-organic beings.



Regarding Wheeler´s physical body it is stated that is "composed of a substance between protoplasm and a moderately stiff jelly... This person may be defined as "android electric energy" or "android energy", i.e., true Absolute energy in the semblance of a human form." Now compare this to the description of Mr. Wheeler (named Bill in his article) given by journalist Paul M. Vest: "I recalled how odd his hand had felt in my grasp. Looking at his hands I noticed that his fingers were long and tapering and so smooth that they seemed to be without joints or underlying bone structure."

From an esoteric viewpoint this comment is significant: "This person, at the moment, represents the level to which homo sapiens may evolve efter the passage of the next 1,000 years of our present progressively intensifying rate of evolution." As to Wheeler´s purpose here: "To link Earth with the planetary communication system".

In his book *Venus Rising*, author Raymond Andrew Keller II, documents an interesting conversation in the Spring of 1992 with ufologist and contactee Gabriel Green regarding bodies found in crashed saucers: "There were several remarkable differences, but not so outwardly noticeable. First they didn´t have the spiralled DNA strand found in nearly all indigenous life forms on Earth... their cells were actually composed of latticed crystalline hexagonal structures, similar in composition to the walls of their scout craft. It´s almost as though they were artificially constructed beings, designed to easily disassemble or reassemble. But their cells were silicon-based, rather than carbon-based..." p. 172)

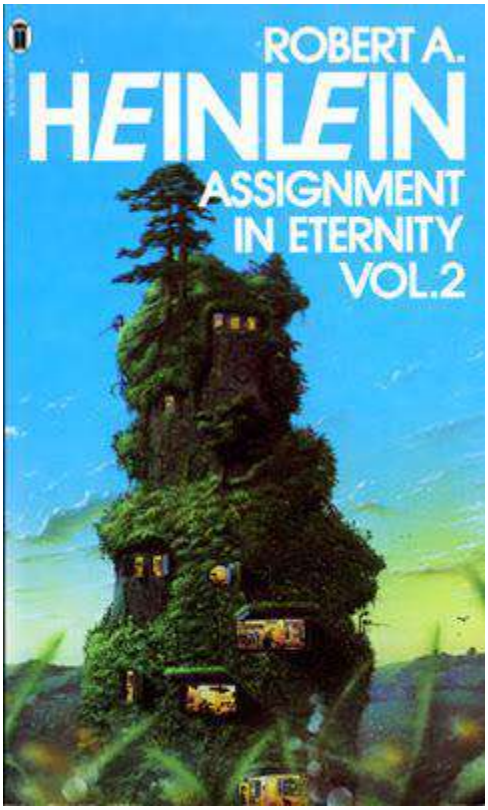


A very similar description of space beings is given by the remarkable deep trance medium Mark Probert: "The blood nature of these beings is this: Carbon, Silicon, and Hydrogen. Especially is this true when they take on form so as to be seen by your eyes... Silicon and Carbon makes for strength, as in the case of diamonds, which do not deteriorate except under great heat. This makes these beings very durable. It is likely that in taking form such bodies could suffer such injury as to produce seeming death; but the entity concerned would simply withdraw and reconstruct its vehicle when and where desired." (Round Robin, vol. XIII, no. 1, May-June 1957, p. 13)

My American friend who forwarded the Wheeler papers told me of his first experience of the visitors dissolving and forming their bodies, something described by many contactees: "Before I had my first "visits", I was a total unbelieving skeptic. And I said to them at one point, "give me proof, personally", and I need never ask that again, that´s for sure. When you get proof my friend, you will feel like the world as you knew it has ended.... I remember the first time there was about 5 space people in xx (name withheld) house talking with her as I quietly watched, and then suddenly one of the men turned, looked directly at me, smiled gently, and then very slowly turned to the kitchen room wall and walked right through the wall! I watched this very closely as he then came back in... Let me tell you, those kind of incidents have a very deep and troubling affect on our minds because we cannot comprehend it." (Mail conversation February 25-26, 2012).

Robert Heinlein and esotericism

The novel, *Lost Legacy*, by science fiction writer Robert A. Heinlein (1907-1988) has been one of my absolute favourite novels since I first read it many years ago. It was originally published in the November 1941 issue of *Super Science Stories* and later included in the collection *Assignment in Eternity*. I know of few novels that reveal such a deep and innate understanding of esoteric philosophy. An accomplished and erudite esotericist could hardly have done a better job. This novel is must reading for anyone seriously interested in the Esoteric Tradition.



The narrative centers around a trio from a California university, Dr. Philip Huxley, professor of Psychology, Dr. Ben Coburn, neurosurgeon, and Joan Freeman, student of Psychology. They discover psychic abilities in one another and theorize that all humans possess these faculties as potentialities. When their superiors at the university become aware of their heretic interest and activities they are immediately discouraged from pursuing such research. Dr. Huxley laments the situation: “Fat chance. I talked with the dean and he wouldn´t even take it up with the President. Scared that the old fathead will clamp down on the department even more than he has. You see, officially, we are supposed to be behaviorists. Any suggestion that there might be something to consciousness that can´t be explained in terms of physiology and mechanics is about as welcome as a Saint Bernard in a telephone booth”.

Dr. Huxley has been collecting data on all sorts of paranormal phenomena that run contrary to orthodox psychological theory: “I decided to forget about theories, to treat these outcast phenomena like any ordinary data, and see where it landed me…Very little of it has been duplicated in the Western hemisphere, which counts against it; nevertheless a lot of odd stuff

in India has been reported by competent cool-minded observers – telepathy, accurate soothsaying, clairvoyance, fire walking and so forth."

This trio of heretic academics decides on a road trip to Mount Shasta. Climbing the mountain Ben Coburn falls on a slippery cliff and receives a fracture of the shin bone. A tall, elderly man appears from nowhere and offer his help. The group are led through a passageway into the mountain where they find themselves in a living room, illuminated by indirect lightning. They spend the night in this room and in the morning Ben´s wound has mysteriously and completely healed. They are then introduced to the around thirty persons resident in several rooms, men and women of different ages and nationalities. Questioned how this community could exist without it being a matter of common knowledge the group is informed that: "We have taken certain precautions… to avoid notoriety. Our reasons, and the precautions they inspired will become evident to you."

Philip, Ben and Joan are then briefed on the history of the community, their philosophy, inner powers and work in the world. They are custodians of the Ancient Wisdom and have for ages worked behind the scenes to further the cultural and spiritual evolution of man on planet earth. There are so many well formulated esoteric statements in *Lost Legacy* that I have often wondered whether Robert Heinlein was a student of the Esoteric Tradition? I have found no definite information on this issue but his second wife, Leslyn MacDonald, who held a master´s degree in Philosophy, was said to have practised "white witchcraft" and her mother was a Theosophist. There is also indications that Heinlein was influenced by Gurdjieff´s disciple P.D. Ouspensky.

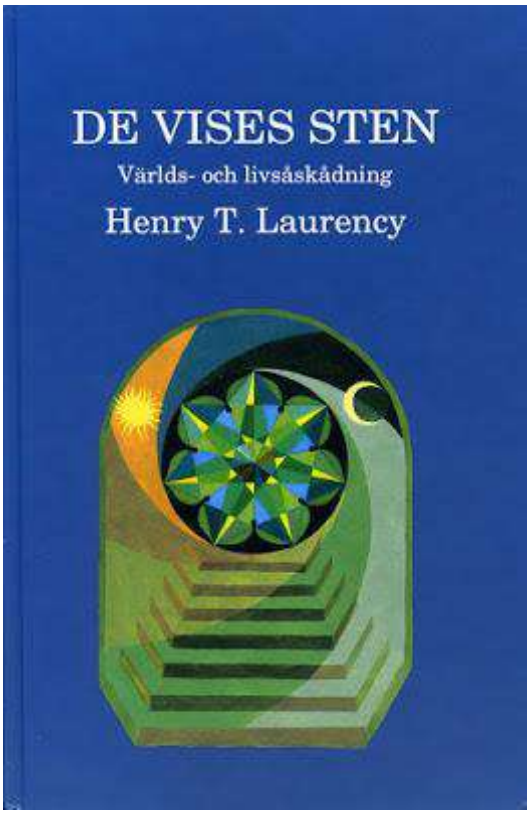
Here a few quotes from *Lost Legacy* with comments:

"We see the history of the world as a series of crises in a conflict between two opposing philosophies. Ours is based on the notion that life, consciousness, intelligence, ego is the important thing in the world." (p. 64, paperback ed. 1978).
This is the quintessence or central idea in esoteric philosophy, the science of the multiverse. Human self-consciousness, the illuminated window in the cosmic night, is to me a tremendous mystery. Simply defining man in material terms is presenting an incongruous flatland model of something infinitely greater. There is a quality in human self-consciousness that requires a different approach. I can never accept the proposition that a lump of matter randomly can form sentient beings, conscious, self-reflecting and capable of ethical decisions. That human beings have an almost unlimited capacity for evil, is something that we are constantly reminded of by reading global media. But what is really interesting and hopeful is that we can surmount harsh existential conditions and develop an almost limitless kindness and empathy. Here we find an indication that the deeper meaning of our existence is the transformation and evolution of our consciousness. We are a step in the evolution of consciousness in the multiverse.

This basic idea is summarrized by the Swedish esotericist Henry T. Laurency in *Knowledge of Life Two*: "What is lacking in all religions is the knowledge of the meaning of life:

consciousness development. Christianity knows of nothing but eternal bliss in heaven. The yoga philosophy thinks that evolution has reached its final goal with man and what remains for man is to become god, to enter the “absolute”. It knows nothing of higher kingdoms, that man’s next goal is to attain the fifth natural kingdom." (7.1, p.1, online ed.) www.laurency.com

"Free will is the primary good of the Cosmos". (p. 58)
The most important law of life in esotericism is the law of freedom. In all ages and nations humans constantly strive for freedom from religious and economic oppression, war, totalitarian rule. Henry T. Laurency devotes a chapter to a detailed exposition of this law in his book *The Philosopher´s Stone:* "Divine right is individual sovereignty. Man is a potential godhead. No power has any right to take away the freedom that life grants to the individual. The individual has an inalienable, divine right to think, feel, say, and do whatever pleases him, as long as, in so doing, he does not violate the right of anybody else, does not infringe the equal right of all to that same inviolable freedom. (3.9, p. 9, online ed.) www. laurency.com

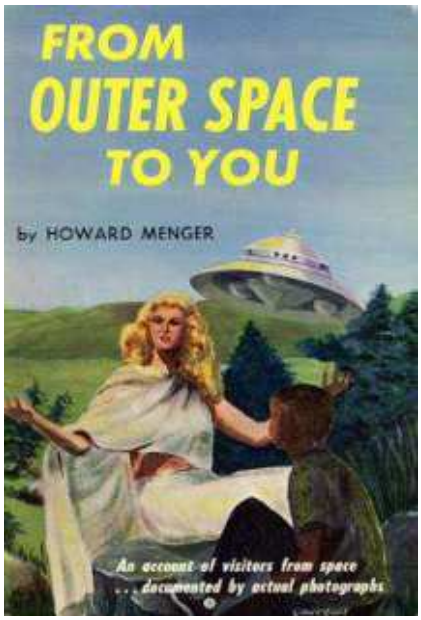


"... the forces that killed enlightment in the rest of the world are spreading here. Little by little they have whittled away human liberty and human dignity. A repressive law... a blind dogma, to be accepted under pain of persecution... You see, sir, our antagonists don´t wait. They are active all the time. They´ve won i Asia, they are in the ascendancy in Europe, they may win here in America... With the aid of the archives they (Philip, Ben, Joan) learned the techniques byt which the brotherhood of adepts had interceded in the past when freedom of thought and action in America had been threatened." (p.p. 65, 88-90)

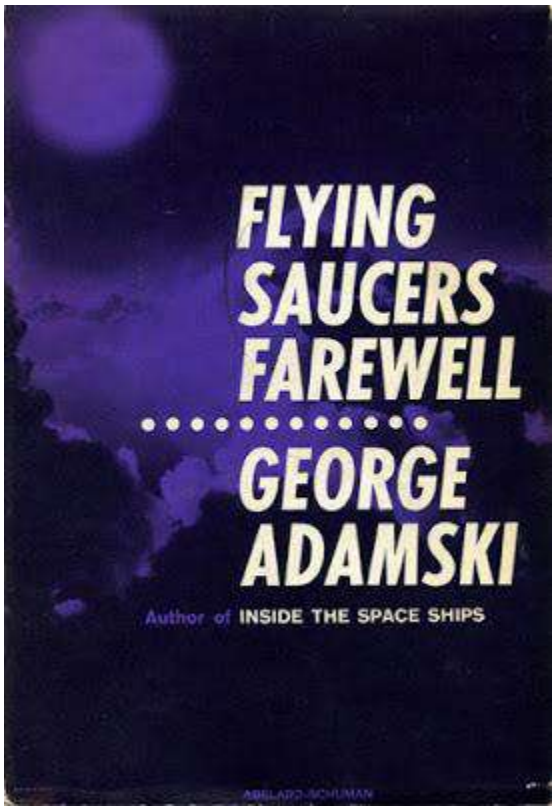
In Lost Legacy Robert Heinlein makes it very clear that orthodox religion is, and have been, one of the largest impediments to human progress and happiness. The perfect tool for the "forces of darkness". In earlier centurys Christianity represented oppression but today it has been moderated by the ideas of The Enlightenment, humanism, science and The Modern Project. Freedom and democracy are today instead threatened by global islamic fundamentalism. Islam as a world religion has not passed through the evolutionary stages and philosophical moderation as Christianity and because of this stagnation represent a grave danger to the free world.

The custodians of the Ancient Wisdom have many times pointed out this problem to humanity. In the classic *The Mahatma Letters to A.P. Sinnett* the adept K.H. give this view on the history of religion: "... the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind... It is belief in God and Gods that makes two-thirds of humanisty the slaves of a handful of those who deceive them under the false pretense of saving them." (Letter no. 10, pp. 57-58, 1979 ed.).

Interestingly we find the same information coming from some of the first generation UFO contactees. Howard Menger was warned by his "venusian" contacts about the opposition to their work: "My friend, this earth is the battlefield of Armageddon, and the battle is for men´s minds and souls... You don´t know, Howard, that there is a very powerful group on this planet... This group has been infiltrating religious organizations to dupe your peoples into a distorted concept of truth which enveloped your planet thousands of years ago. They are using the credulity and simple faith of many people to attain there own ends." (Howard Menger, From Outer Space to You, 1959, pp. 143-144).



Even the controversial UFO contactee George Adamski presented a similar view in his last book, *Flying Saucers Farewell*. Adressing the community of priests in a fictional form he writes: "You no doubt consider yourself a true prophet, a messengers of God, but even you, you and thousands of other oppointed ministers and teachers of Truth are actually messengers of Satan. You have perverted the laws of the Cosmos even as the so-called criminal element of the world has done... It was religion that withheld the right of free thought, crying "heresy" to the works of scientific minds such as Copernicus, Galileo, Kepler and hundreds of others... religion as it has been taught and practised stands only as a symbol of oppression." (pp. 180-181).



The similarities in message and philosophy in the Esoteric Tradition and from some of the UFO contactees is very detailed, as I have have been trying to demonstrate in this blog and other writings. It is therefore reasonable to assume a common source or purpose. Hence the Esoteric Intervention Theory. Heinlein´s *Lost Legacy* is a treasure trove of esoteric philosophy. An excellent choice for summer reading.

Selma Lagerlöf and the Esoteric Tradition

There are and have been many brilliant authors, excellent authors in world literature and then once in a while history gives us an author that is "divinely" gifted, truly inspired by "The Gods". In this last category I would like to position the Swedish author Selma Lagerlöf (1858-1940), my absolute favourite in the World Parnassus. She was born in the Swedish province Värmland, the province per excellence of poets, artists and mystics. Her life, philosophy and writings are a monument of and reflect the eternal aspiration of the esotericist to contribute to the good, the true and the beautiful in this world.

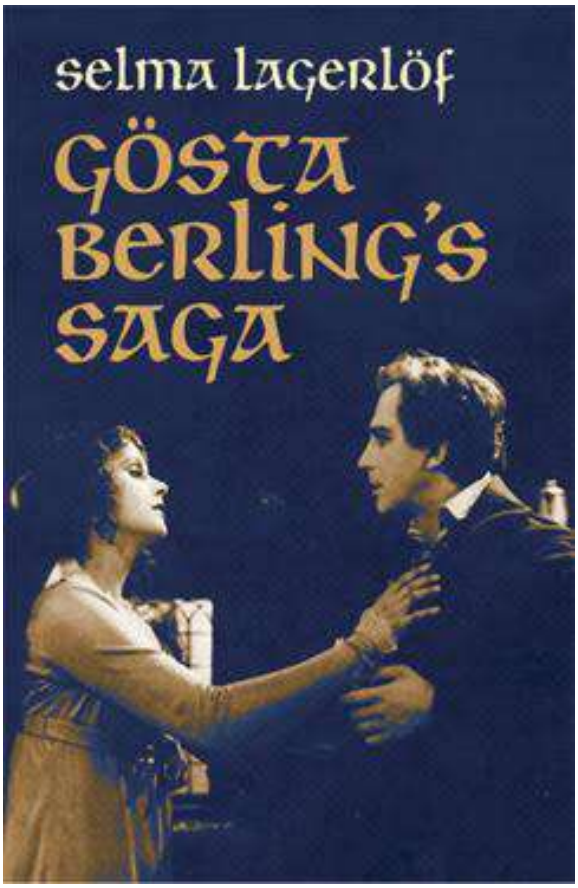
Selma Lagerlöf in 1906

Selma Lagerlöf was the first female writer to win the Nobel Prize in Literature 1909 and in 1914 she was elected to be the first woman in the *Swedish Academy*. She wrote many novels and short stories that have become classics in world literature. The Academy mentioned "the lofty idealism, vivid imagination and spiritual perception that characterize her writings." The more than 40.000 letters she received during her lifetime reveal the tremendous amount of joy, hope and consolation readers found in the works coming from her pen. Mårbacka, the home of Selma Lagerlöf, is preserved as a museum and has become a place of pilgrimmage for thousands of visitors every year.

Visiting Mårbacka July 10, 2014

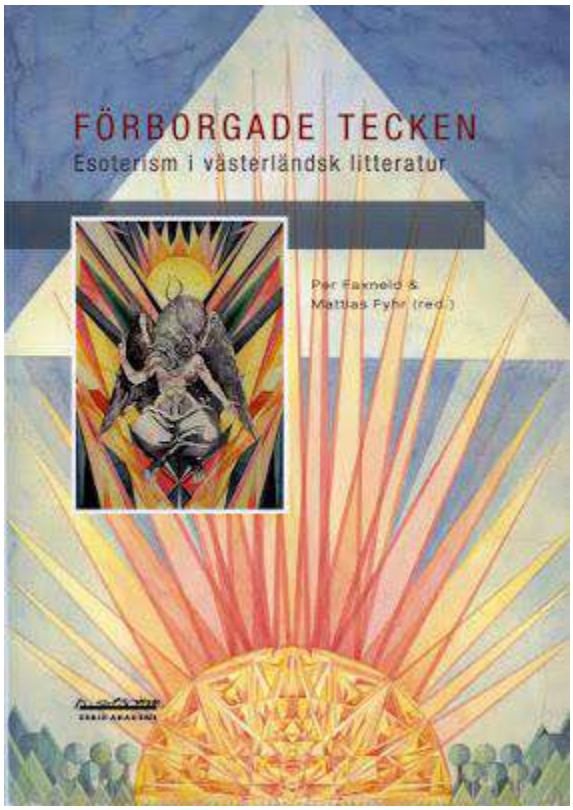
Selma Lagerlöf has also been honored in a somewhat unusual fashion by the International Astronomical Union (IAU) who in 1985 named a crater on Venus the Lagerlof Crater. On September 10, 1991 German astronomer Freimut Börngen discovered a new asteroid. This planetary body was named 11061 Lagerlof.

Her first novel, *The Story of Gösta Berling*, was published in 1891 and initiated a new trend in Swedish literature. The 1880s had been dominated by realism and naturalism but Lagerlöf favoured fantasy, beauty, "magical realism" and the folklore stories of her native province Värmland. Later several Swedish authors adopted her ideas on literature which altered the trend in Swedish literary history. The novels and short stories of Selma Lagerlöf are often filled with magic and mystery, encounters with nature spirits and invisible powers greater than Man. Some of her stories can best be described as Gothic fiction, a.o. *Körkarlen* (1912), *Thy Soul Shall Bear Witness*. But there is always an ethical message and a lifeview of hope in spite of the grim reality in some of her works. Selma Lagerlöf was never a naive idealist. She was very well aware of the human tragedy, with its ingredients of pain and sorrow.



There are thousands of articles on Selma Lagerlöf, her life and writings, several doctoral thesis and many biographies. Large collections of her correspondence have been also published that give a more detailed and personal view of her inner life and world view. Still many biographers find it difficult to understand Selma Lagerlöf´s lifeview. The reason for this bewilderment can be traced to the basic general lack of knowledge of the Esoteric Tradition among scholars and writers. This situation will probably be remedied in future generations because of the renaissance of academic interest in "Western Esotericism".

A recent example of this renaissance in Sweden is the book *Förborgade tecken. Esoterism i västerländsk litteratur*, (2010), (*Hidden Signs. Esoterism in Western Literature*). A study by fifteen scholars from various academic disciplines; History of Religions, History of Ideas, Art History, Literary Science a.o. One of the essays, *Esoterism i Selma Lagerlöfs En herrgårdssägen* (Esoterism in Selma Lagerlöf´s The Tale of a Manor) is written by Mattias Fyhr, Assistant Professor in Literary Criticism at Stockholm University. Fyhr emphasize that his essay is the first study of *The Tale of a Manor* from an academic esoteric viewpoint and present ample documentation of Selma Lagerlöf´s deep influence from the Esoteric Tradition. Her library at Mårbacka include a fairly large collection of books by Theosophists and Spiritualists, a.o. Charles Leadbeater.



On October 2, 2013 I had the pleasure of interviewing Mattias Fyhr in connection with his lecture at Norrköping Public Library. We also visited AFU and he expressed his appreciation of our extensive collections of Esoterica.

Mattias Fyhr at AFU

Interviewing Mattias Fyhr at Norrköping Public Library October 2, 2013

After the death of Selma Lagerlöf in March 1940 there have been many attempts to research and document her lifeview and worldview in popular articles and academic studies. Already in 1945 orthodox Christian author and journalist Sven Stolpe noted in his article Selma Lagerlöfs mystik (*Selma Lagerlöf´s Mystique)* (BLM, February 1945) that she could not be regarded as Christian in the ordinary sense. Commenting on Christianity in a letter to a friend in 1925 she said: "I wish instead that they (people) could feel secure with reincarnation, but it will probably take a long time before this is the general belief."

One of many doctoral thesis on Selma Lagerlöf

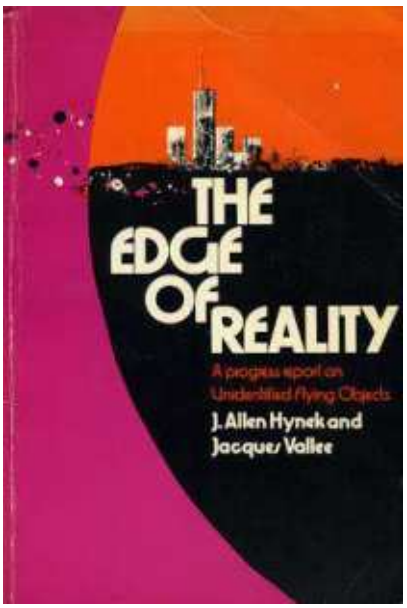
In 1951 a detailed study, *Om Selma Lagerlöf och teosofin*, (On Selma Lagerlöf and Theosophy) where the author, Erik Eliasson, presented extensive documentation of Lagerlöf´s contact with Theosophy. For many years she corresponded with Theosophist Stella Rydholm and also subscribed to Theosophical journals, but she was never a formal member of the society. In a letter to Stella Rydholm August 3, 1920 she declared: "I enjoy reading these books but I don´t wish to become a member of a Theosophical society, because I can´t be entirely sure of the teaching".

In a letter to her friend Henriette Coyet, 1931, Selma Lagerlöf summarized her search for a tenable worldview: "I have not found any religion to affiliate with among the many offered... I rather wait until we can scientifically prove existence after death. I think this can be done and I wish that we shall never have to believe as now in old folktales. We must know what is behind the visible world. There will probably come a religious genius solving this riddle, in the way it has to be solved for our time."

Selma Lagerlöf

To my knowledge there is no documentation that Selma Lagerlöf ever read or was aware of the books by Alice Bailey. But she was well aquanted with the older Theosophical and Spiritualist books, including works on paranormal phenomena and research. Because of personal clairvoyant experiences she was convinced that we live in a multiverse but her approach to these issues was in many ways rational and scientific. She had the mind of a true esotericist and also an innate understanding of the laws that govern consciousness and its evolution. Her novels and short stories testify to a deep understanding of life. Like her comtemporary Swedish poet Gustaf Fröding she was profoundly inspired by the Esoteric Tradition. Commenting on her book *Körkarlen*, (*Thy Soul Shall Bear Witness)* she stated: "In Körkarlen I am above all bringing a message. I felt like a medium. That is why this book appeals so much to me."

When the impossible happens
What do you do if you experience something that according to mainstream science is impossible or encounter entities that doesn´t exist? Tell your friends? Contact the media? Consult your therapist? Thousands of people around our globe face this dilemma. Many simply clam up, They feel intrigued, confused, sometimes frightened and often embarrased to relate the experience or encounter.

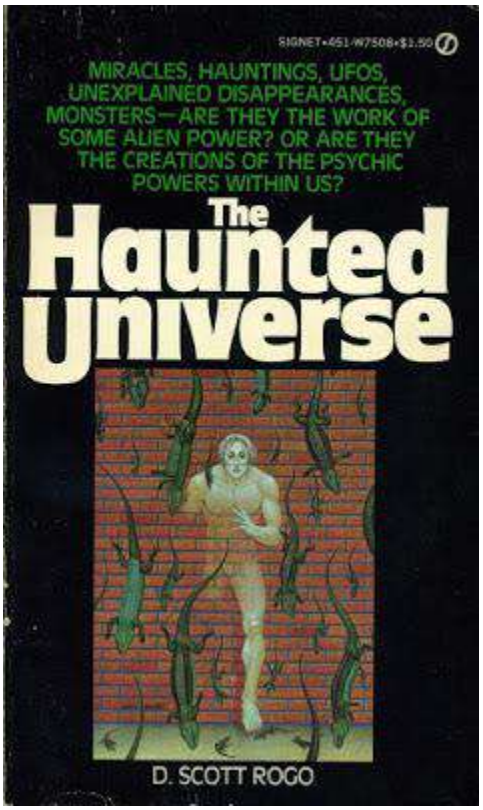


I was recently made aware of this problem when a woman acquintance, whom I have known for some time, found out about my interest in UFO and paranormal phenomena, In a subdued voice and almost apologetically she said - I have seen some things. When I asked for further details she hinted that the encounter was so strange and absurd that no one would believe her of she told what had happened. Not even her husband knew of this experience. I explained that whatever happened I would never reveal her name but she was adamant in her silence: "What would people say if this got out?" Still I succeeded in being informed in general terms that she had experienced a close encounter with a UFO on the ground and observered several entities. Unfortunately she was the only witness. Hopefully she will in time change her mind and give me all the details.

On October 4, 2012 I had a telephone call from a woman, Birgit (pseudonym) living in a city in the north of Sweden. She wanted to relate a strange experience together with her husband that happened in 1979, something they had often pondered on. I respect her wish to remain anonymous. In a letter December 12, 2012 I was given the full story.

"That night in January or February 1979 my husband and I went to bed as usual with varm clothes on as it was very cold outside, minus 25 degrees Celsius, and only plus 15 degrees in our room... We both slept under varm duvets. I woke up in the middle of the night and found the room bathed in an orange light and it was very hot in the room. I was laying on my back and when I tried to turn my head to lock at my husband I couldn´t move. This ceased after a short while and then I discovered that we were totally naked and wet through with perspiration. Like in a trance we got out of our beds to take a shower and then went to our bedroom, picked up the duvets from the floor and fell asleep. The light must have been gone when we came back from the shower.

We slept like dead. The next morning we didn´t talk about what had happened. We were like anesthetized. Later we talked about the incident in a low key as we felt somewhat ashamed of it all. Not because we were naked but because it all seemed so absurd.
The room lit up in the middle of the night and we didn´t react to this.
Why were we naked?
Why didn´t we talk to each other?
When I write this down I realize how absurd and fantastic it appears. It was an ordinary night. The children were sleeping in another room."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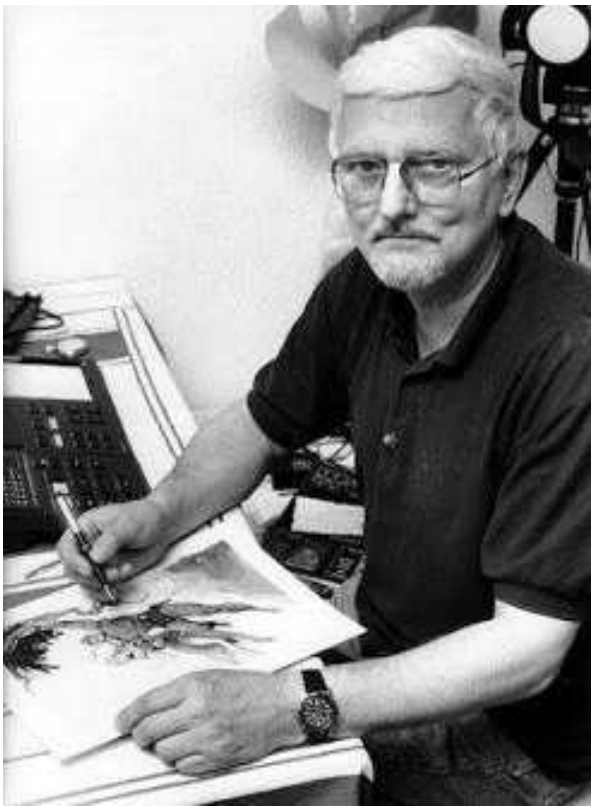
MIRACLES, HAUNTINGS, UFOS, UNEXPLAINED DISAPPEARANCES, MONSTERS—ARE THEY THE WORK OF SOME ALIEN POWER? OR ARE THEY THE CREATIONS OF THE PSYCHIC POWERS WITHIN US?
The Haunted Universe
D. SCOTT ROGO

I discussed this incident several times on the phone with Birgit and received some more details. The house was an ordinary three-storey building and the couple lived on the third floor. But it was obviously not an ordinary building. Both Birgit, her husband, friends, relatives and neighbors had experienced various paranormal phenomena in the house. Once a

chair became totally impossible to lift from the floor. A visiting relative suddenly one night found a old man sitting in the kitchen. Frightened she woke up Birgit and her husband but when they checked the kitchen the man was gone. Neighbors told they had heard someone walking around in their apartment when they were not at home and Birgit often felt an invisible presence in her home. Birgit has no idea what could have happened during the night. She does not speculate about abductions. She just contacted me to hear if I had ever heard of similar experiences.

In May 1970 the two witnesses Rolf Gohs and Peter Ingemark were confronted with the impossible, something that doesn´t exist, if you ask the skeptics. The incident happened not far from the village of Stjärnhov in the Swedish province of Södermanland. The two friends waited more than ten years before they dared to openly recount their experience, which I have mentioned in an earlier blog entry.



Rolf Gohs

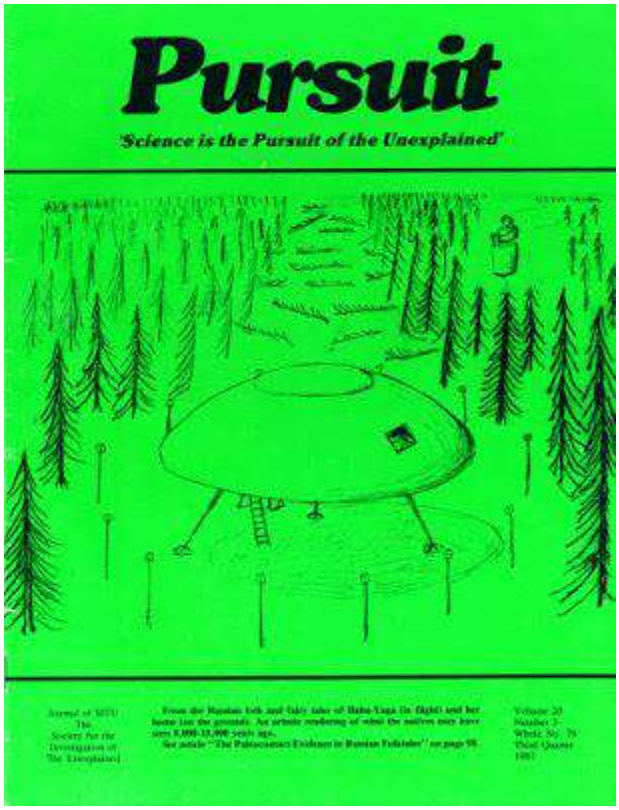
Here is the version given by Rolf Gohs: "In the spring of 1970 I was for a two days visit at Peter Ingemark, then living at the Solbacka rectory. It was resplendent sunshine och we went for a long walk together with Ingemar´s dog. After about two hours we came to a bend in the road. We stopped and noticed that the dog felt something and he rushed into the woods. We heard it barking at a distance and wondered what had happened.

Suddenly I heard a sound like an angry wasp close to the ear. I turned around and observed a black, flat or round - maybe oval - object fly across the road and over the woods behind me. The top of the fir-trees were flattened by the object´s speed. And then the strangest of all. The object just disappeared in thin air, like you turn of a lamp. There was a eerie silence. We just stood there for a while, staring and chocked. After quite some time the dog came back from the woods. It was totally exhausted. We didn´t say much during our walk back."

UFO-Sweden have a grave responsibility as the only serious organization that witnesses can turn to when confronted with the impossible. Someone who will listen and do an impartial and open minded analysis and documentation of the incident. Someone who will not á priori dismiss the encounter as a misidentification or myth but in the best scientific tradition study the empirical data to find whether this incident can be explained as some form of misidentification or remain unexplained. Science is the pursuit of the unexplained to further our knowledge of the universe and man. So far this type of inquiry it is to a large extent a Forbidden Science but history hopefully doesn´t end with our generation. The coming scientific heretics and iconoclasts should listen to Jacques Vallee as inspiration: "For me the challenge was to find out the very limitations of science, the places where it broke down, the phenomena it didn´t explain."

Who are these people?

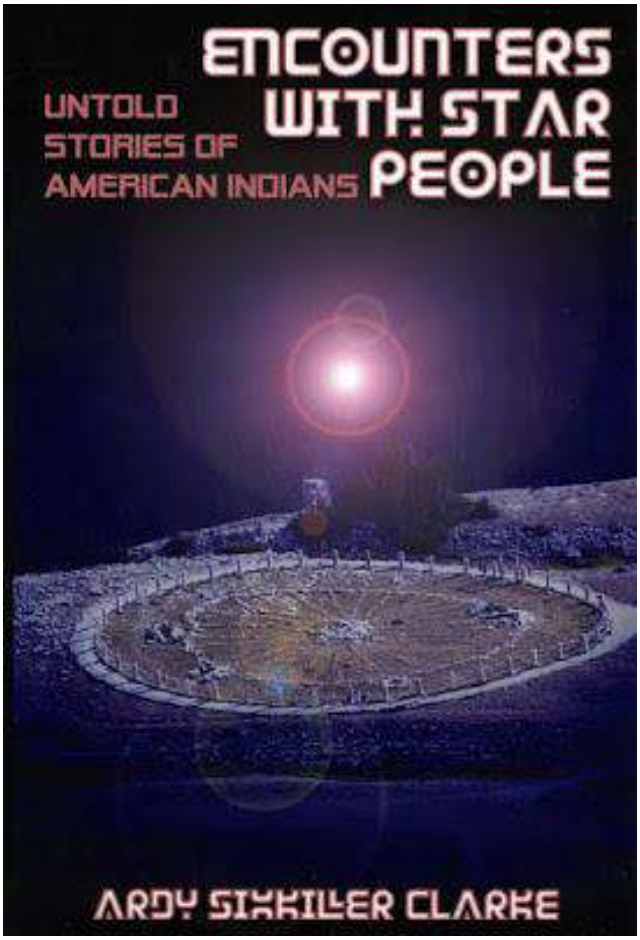
Writing in Ivan T. Sanderson´s magazine *Pursuit* 1991, American UFO investigator R. Perry Collins presents a group of very intriguing and controversial close encounter cases. (*Unseen, Unspoken, Unknown*, vol. 22, no. 1, First Quarter 1991, pp. 28-32). Observations of UFOs landing and normal looking people leaving the craft to enter parked cars or cars lowered from the UFO. The British Blue John case of 1963 is one example, though not mentioned by Collins in his article. He definitely has a point in his initial remark that ”There are aspects of the UFO situation which are completely unrecognized by the public and generally ignored even among those people intrigued by the subject.”



One of the select examples documented by Collins was reported to him by a newspaperman on the *Miami Herald* staff. No date is given. ”In a town near Miami, Florida, the owner of a small supermarket was closing for the evening when he noticed a large, dark UFO hovering low over a field at the rear of his building. He immediately called the police and within minutes a cruiser arrived. Two officers stepped out and the owner hurriedly took them to the rear door where all three men clearly saw the object hovering less than fifty feet over a nearby field. As they watched the object began lowering two large cylinders to the ground below. Both cylinders landed and began splitting open and ”dissolving” at the same time. One continued a large Sedan. The other contained several men, dressed in business suits, carrying briefcases. Within minutes the two cylinders had completely disappeared and the UFO had

moved off into the evening sky. The men got into the Sedan and drove off the field, onto a nearby road and away."

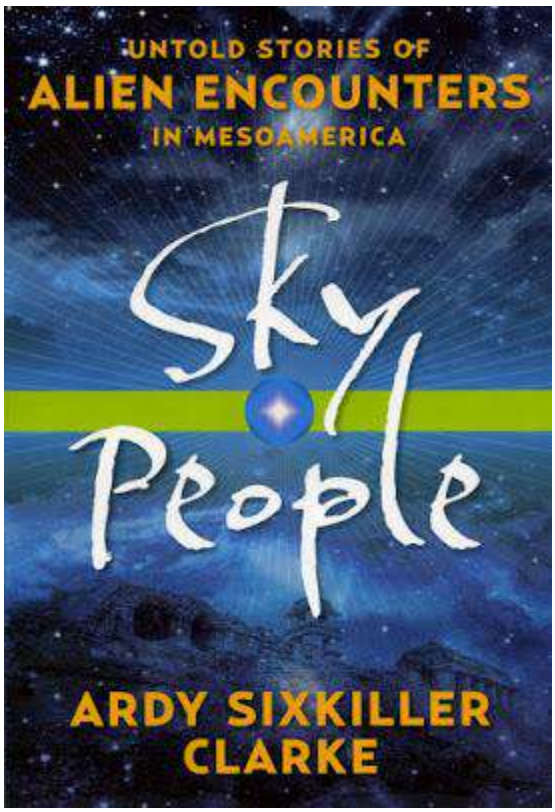
The next case is from Puerto Rico ufologist Jorge Martin´s book *Evidencia OVNI*. The observation occurred in the afternoon, March 1992 at El Cayul Sierra Bermeja, Puerto Rico: "A man out testing a new video camera in an isolated wooded area suddenly caught sight of a flash of light overhead. He hid behind some bushes as he saw a small silvery disc-shaped object land in a clearing on three leg-like supports. A section of the object resembling an elevator was lowered to the ground and a door opened. Two short 4-foot tall beings then emerged from inside the object. The beings had gray skin and had large heads and large black eyes. They wore gray colored one-piece suits. They looked around for a few moments then re-entered the object only to emerge a few minutes later this time accompanied by a tall human, very pale and thin. He had short platinum-blond hair and wore a pair of dark sunglasses. He also wore a new black suit and pants with a white shirt and a red tie. The tall human looked around and walked towards a nearby path there he was met by two soldiers in a military jeep. He sat in the jeep and it then drove away disappearing into the woods. The two short humanoids then entered the disc-shaped object, which then shot, away into the sky at high speed."



Similar cases like these are documented in the books by Dr. Ardy Sixkiller Clarke. The encounters experienced by the witness called Leland are especially fascinating. (*Encounters With Star People*, Chapter 6, They are among us). He describes what has happened during several nights at his ranch near the Nebraska border: ”They come at night. They hover over the field. They lower automobiles to the ground. They´re filled with people. The craft goes away and when the car returns the next night, only the driver returns. They take the car and the driver on board their spacecraft and then they´re gone again.”

Leland especially remember one night when he noticed that the car had a flat tire. The driver got out and walked to Leland´s cabin. ”He was a strange looking fellow… He wore a black suit with a white shirt and kept pulling at his necktie like he was not used to wearing it. He avoided looking at me so I never got a good look at his face, but he had a short thick neck. Almost no neck. Like his head sat directly at his shoulders. Maybe that´s why he struggled with the necktie. He just stood there. I got the feeling he wanted me to follow him”.

Leland follows the man and find three men and two women waiting in the car. None of them spoke. Leland help them change the tire and for this work he receives ten real silver dollars. Asked by Ardy Sixkiller Clarke what makes him think they are not humans his comment is: ”Well, they came in a spacecraft for one thing. They weren´t friendly. None of them spoke to me. They acted strange. Like they were scared or they didn´t belong here. The women were wearing those high heel shoes and had trouble walking in them like they had never worn them before.” As an indian Leland is familiar with stories of Star People but he is intrigued by these aliens who do not appear to be of the Star People group. ”These star travellers are different. They´re not our ancestors. They´re here for another reason.”

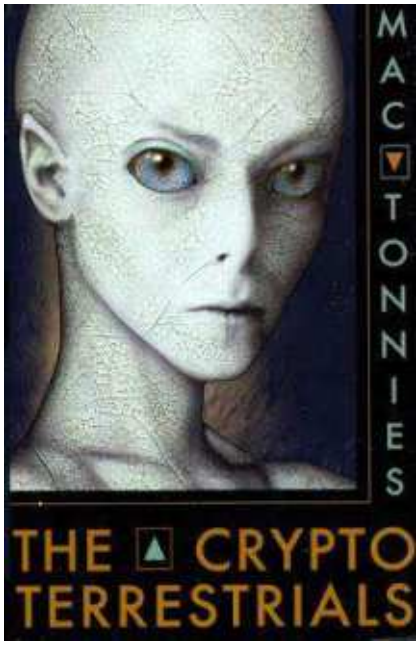


The man described by Leland has a certain resemblance to the mysteriousBen Austin, who invited Anna and her husband to dinner in Guatemala 1959. He obviously had an organic physical body as he enjoyed an ordinary dinner together with the couple. In my interview with Anna she gave a description of Ben Austin:

Håkan: Did Ben Austin work at the same company as your husband?
Anna: No, not at all and what would such a person be doing out there in the bush? He said he was keeping an eye on what humanity was doing. I believe he had this place as some sort of station or base. He was small, shorter than me. Maybe 150 centimenter, stocky and heavily built, not nice looking. He wasn´t fat but muscular. He was courteous and companionable. His hair was dark, more brown that black and no beard.

Håkan: What nationality did he look like?
Anna: Well, I asked about his nationality and he didn´t answer but claimed he had a Scottish passport. I asked how he got it? Well, he said, if we can build flying saucers we can also arrange such small details. As for Scotland he said: I have some difficulties with languages and there are so many Scottish dialects... We are checking what humanity is doing so you don´t set this planet on fire or other stupidities as this would make problems for us... When he spoke I don´t know why I felt this terrible fear. My whole being indicated that something is wrong here.

Håkan: You mentioned that he wasn´t beautiful. Did he have any physical defects?
Anna: No. He was dressed in a white shirt. You know in the tropics when you are invited for dinner they use a tie. His neck was not long and his hair short but I noticed he had beautifully formed ears. Well-groomed but his skin colour was not nice. Not as dark as the Indians of Guatemala but rather as a suntanned white person. But the tan didn´t look healthy under that brown colour."



Trying to present some sort of taxonomy of alien visitors, based on contactee cases is difficult and speculative. The original group of benevolent visitors who contacted George Adamski, George Van Tassel, Howard Menger a.o. was probably extraterrrestrials but not from our part of the physical multiverse. We also have the small humanoids, sometimes associated with normal looking aliens. These small entities are in many cases obviously robots or androids used to perform various duties and menial work. But who are the people encountered by Leland and Anna? They are physical like us and most probably earth-based. If this is the case, where is their hiding place on this planet? Could some covert intelligence group have discovered who these people are and trying to deal with the issue in their own way?

Very few of the scientific mainstream ufologists try to uncover the truth in these controversial area. In his article R. Perry Collins comments on this situation: ”The facts that such reports are very seldom submitted and are scarce in the literature indicates that such direct activities are usually carried out in a completely covert manner. These reports do exist, however, and we must consider them in any complete analysis of the UFO situation.”

To disclose, or not to disclose, that is the question

The history and future of the UFO movement has always been of great interest to me and I have written several articles pondering this issue. In Norway a new and fascinating constellation is developing. The UFO research organization *UFO-Norge* (UFO-Norway) has recently merged with *NETI* (Norwegian Organization for the Study of Extraterrestrial Intelligence), which ideologically has its home base in the Exopolitics and Disclosure movement. The new organization is called *Norsk UFOsenter* (Norwegian UFO-Center). The merge will be a challenge to both groups but the leaders of UFO-Norway, Ole Braenne and Mentz Kaarbø are confident that the ideological differences will be no problem. This is an exciting development and I hope the merge will benefit UFO research in Scandinavia.

Ole Braenne, chairman of UFO-Norway

The UFO movement in Denmark has taken a very different path. *SUFOI* (Skandinavian UFO Information) is now part of the Skeptics movement, referring to UFO observations as mere myth and misidentifications. This is an intellectually and scientifically untenable position implying denial of the large amount of empirical evidence of well documented close encounters all over the world. A sad development and demise for the formerly largest UFO organization in Scandinavia. The Skeptics attitude is counterproductive to real UFO research. No close encounter witness would feel confidence in contacting an organization that already has decided that he or she simply has been the deluded by a myth or the victim of a misidentification. This presupposed assertion is not research but skeptical lobbyism.

On September 7, 2012 I was invited by *Exopolitics Denmark* for a lecture on AFU history and my 40+ years of experience in UFO research. My lecture as well as the conference was heavely criticized and debunked by Lars Thomas of SUFOI who compared it to a Scientology seminar or prayer meeting in church. This criticism came as quite an unexpected and unpleasant surprise as I was unaware of that *SUFOI* had become an organization of Skeptics. In the ensuing debate I suggested that *SUFOI* and *Exopolitics Denmark* should initiate

a dialogue with the object of future cooperation in research. Unfortunately my suggestion was not implemented.

The problem with Exopolitics ideology is the dominant presupposition or assertion that we definitely are being visited by extraterrestrials and that this is known and kept secret by several nations on our planet. The research attitude, on the other hand, regard this as a possibility and one theory of many, not necessarily as THE TRUTH. Among ufologists there are many different views on disclosure or what type of information is hidden and kept secret in intelligence or government archives. If we suppose that some clandestine groups in various nations really know that we are visited by aliens from somewhere and are well aware of what is going on behind the scenes, should they disclose this fact to the public? IF the alien visitors proved to be benevolent, offering help to our troubled planet, I would advocate total disclosure. But unfortunately the issue seem to be somewhat more complicated.

In my investigation and documentation of contactee cases I have found some disturbing and controversial claims that indicate there are both benevolent and possibly hostile visitors behind the UFO phenomenon. Let us, for the sake of argument, suppose that some of the following scenarios or claims are based on fact. On October 29, 1965 the Swedish couple Sture and Turid Johansson had a frightful close encounter with five or six entities with red, shining eyes floating around their car at Väggarö, Sweden. In the morning before this encounter Turid received a mental message that they should go to Väggarö in the evening but "be careful, there is a power struggle going on for this planet". It was the same voice she had heard before but then in a phone conversation.

My illustration of the Väggarö encounter October 29, 1965

In 1967 Sture and Turid Johansson became involved with contactee Richard Höglund. This resulted in several paranormal experiences that affected Turid heavily and she decided to take a vacation going for a boat trip to Norway in the Spring of 1968. One day entering her locked cabin she found a man standing there. Her first reaction was that this must be a hallucination

so she locked the cabin and went to another part of the ship. But when she came back this man was still in the cabin and they started a conversation. Now she recognized him from earlier encounters. His hair was long and he was dressed in a grey-green uniform. Turid asked him, why don´t you interfere when you see what is happening on our planet? He answered: "We are no gods and can´t interfere. It is like a bacterium infecting this earth." Turid asked for some form of evidence that this encounter was not a hallucination and then the man told her, among other things, that Martin Luther King would be killed and there were to be massive demonstrations in Paris. Both predictions proved to be true.

Turid Johansson in 1974

The contact experiences of Richard Höglund are unique and intriguing. He was what I have named a reluctant contactee, who didn´t really believe what the aliens told him and he didn´t dare stop working for them because he was afraid. He was very doubtful regarding their true motives and noted that their morals were not high. Richard once told his friend Gösta Johansson: "They can witness the most brutal torture and it matters nothing to them". One of his friends in the Bahamas, had been shot by the visitors when he disclosed to the CIA the location of the Bahama base they used. Richard died in 1977. I interviewed his widow, Gunvor Höglund, on July 8, 1991 and she still after so many years seemed genuinely afraid to reveal all the details of what they had been involved in. Gunvor also had met the aliens.

Richard Höglund in Nassau, Bahamas

Viewing the UFO movement and the contactee scene in a sort of meta-history perspective we notice that in the 1950s there were many benevolent alien contacts giving a message of hope, understanding and goodwill, very much in line with the philosophy presented in the Esoteric Tradition. A fact noticed by esotericist Desmond Leslie. But beginning in the 1960s new and disturbing signs appeared that there were "others" around. We got the Barney and Betty Hill abduction in 1961, a phenomenon which later took almost epidemic proportions in the 1980s. Today there are reported all kinds of weird and not very nice encounters with different types of entities.

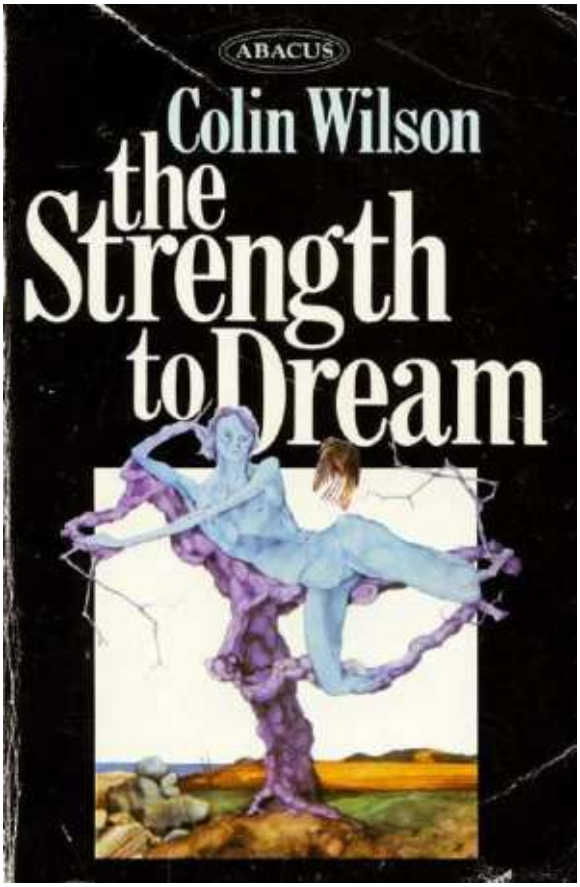
American contactee Howard Menger was warned by his space people that he should be aware of false contacts:
"Who are these people? I thought I could listen to any of you.
They´re not US Howard. there are OTHERS operating. I´ll speak of them simply as The Conspiracy... My friend, this earth is the battlefield of Armageddon, and the battle is for men´s minds and souls... You don´t know Howard, that there is a very powerful group on this planet, which possesses tremendous knowledge of technology, psychology, and most unfortunate of all, advanced brain therapy...They use people not only from this planet... but also other people of your own planet - people you don´t know about. People who live unobserved and undiscovered as yet. It is a kind of underground in your popular terminology." (Howard Menger From Outer Space to You, 1959, pp. 142-144.

Picture taken by Howard Menger in 1956

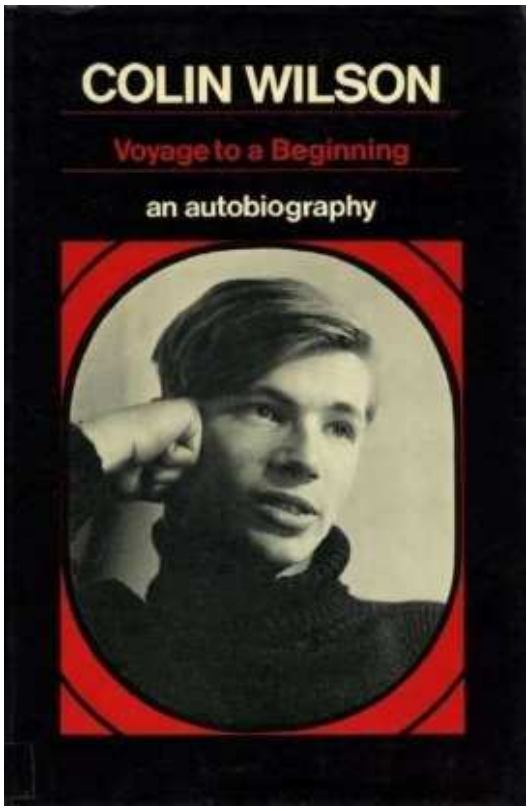
Given that some of these claims and scenarios are true and that various intelligence agencies know this for a fact, would disclosure be a reasonable option? The result would probably be massive paranoia and chaos, especially among all orthodox religious groups. Disclosure at the present politically and culturally chaotic times may not be the best alternative.

Colin Wilson 1931-2013

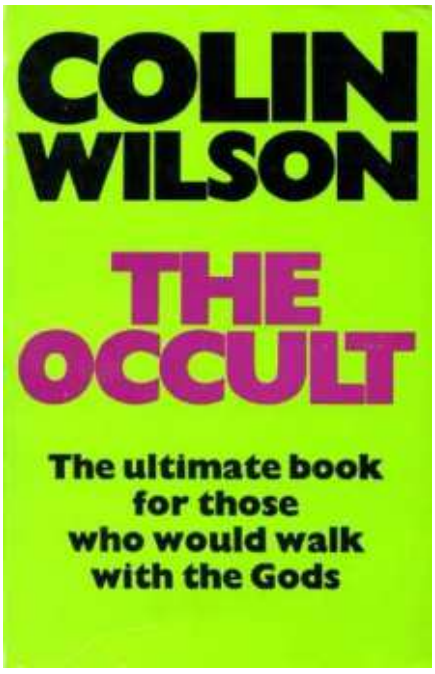
One of the most fascinating authors and philosophers of our time, Colin Wilson, passed away on December 5, 2013. He has been a constant intellectual companion since I discovered his books in the 1970s. My first memory related to Colin Wilson is reading *The Strength to Dream* during on train journey in 1977, travelling to The Swedish School of Library and Information Science in Borås. His book had a remarkable effect on my state of mind. I felt a kind of bubbling-over of sheer delight or a form of peak experience á la Maslow. Here was a young author with a brilliant mind, presenting an optimistic philosophy and a challenging theory of the evolution of consciousness.



When Colin Wilson´s first book, *The Outsider*, appeared in 1956 he was hailed as a literary genius by the critics. It was a study of the outsider in art and literature and became an instant best-seller. In subsequent books Wilson developed what he called the new existentialism. The doom and gloom of classic existentialism of Sartre, Camus was to Wilson a blind alley that didn´t recognize the potentialities of human consciousness. "Most Western thinkers seem to agree that the world is in an appaling state, and that the correct attitude is pessimism tempered by cautious hope. For my own part, I believe that man has arrived at the most interesting point in his evolution, and that the future has never looked more promising." (*The Essential Colin Wilson*, 1987, p. 325).



For an intellectual and inquisitive outsider like Colin Wilson, obsessed with the quest for meaning, it was only a matter of time before he would enter deep water and try to grapple issues like mysticism, occultism and paranormal phenomena. When his monumental tome *The Occult* (795 pages) appeared in 1971 he had definitely left mainstream philosophy and embarked on a journey the literary critics disliked. The "rise and fall of Colin Wilson" was the theme of an article in *The Guardian* August 12, 2006. The author, Harry Ritchie, wrote that "his ideas being just far too daft to be taken seriously".



Colin Wilson was an enormously prolific author with well over 100 books of fiction and non-fiction. His bibliography is impressive. Although the quality is somewhat uneven. The basic theme in his writings in that we have a "faculty x", that there is an evolution of consciousness and that reality is much more "magical" than what most people think. I wrote the preface to the Swedish edition of his book on the philosophy of Gurdjieff, *The War Against Sleep*, (Kampen mot sömnen, 1984) and also a letter to Colin Wilson in 1984 asking him the obvious corollary to his theory. If there is an evolution of consciousness, someone must have climbed the ladder? The esoteric idea of a secret society of adepts, The Hidden Directorate" would then be just a question of natural evolution. I also sent him the English edition of a book by Swedish esoteric philosopher Henry T. Laurency for perusal. I received a kind reply on January 20, 1984, reproduced below.

COLIN WILSON
[illegible]

20th January, 1984

Hakan Blomqvist, Esq.,
Mariagatan 19, 1tr.
S-172 38,
Sundbyberg,
Sweden.

Dear Mr Blomqvist,

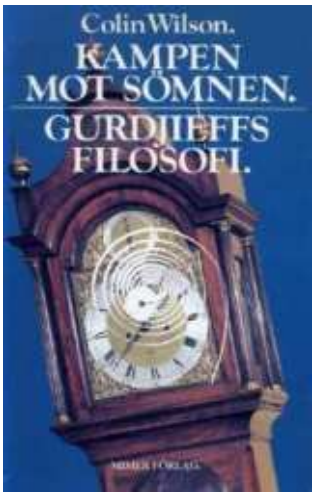
Thank you very much indeed for your interesting letter. But you ask me why I do not 'deduce' that there must be super-human intelligences. In fact, I do discuss that question in connection with the ideas of David Foster in the opening chapter of my book THE OCCULT - David attempts to deduce super-human intelligences from evolution. But I think it would be quite impossible to deduce the existence of so called 'masters' from the present known facts.

I am reading the interesting book by Laurency which you have so kindly sent me, and certainly find it extremely interesting. But it is going to take me some time to complete it; I was interested to see that there is a section on Steiner in it, since I am going to write a book about him in a few months time.

Again, thank you very much for your kindness.

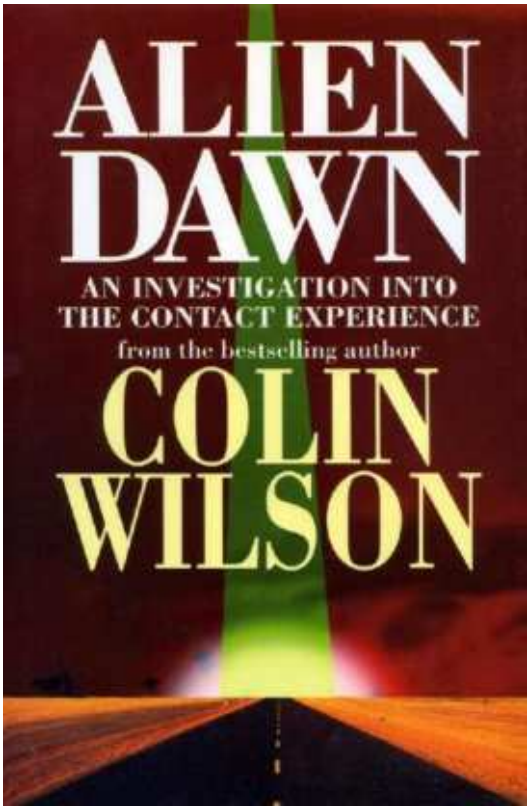
Yours sincerely,

Colin Wilson.



Although Colin Wilson was open minded to the possibility of "super-human intelligences" I was a bit surprised that he didn´t refer to him own statement regarding the existence of the Thesophical adepts in *The Occult*: "Olcott and various other theosophists actually saw Koot Hoomi and other masters under circumstances that rule out HPB´s interference. And on several occasions, the masters left behind souvenirs of the visit - a silk handkerchief for example." (p. 440)

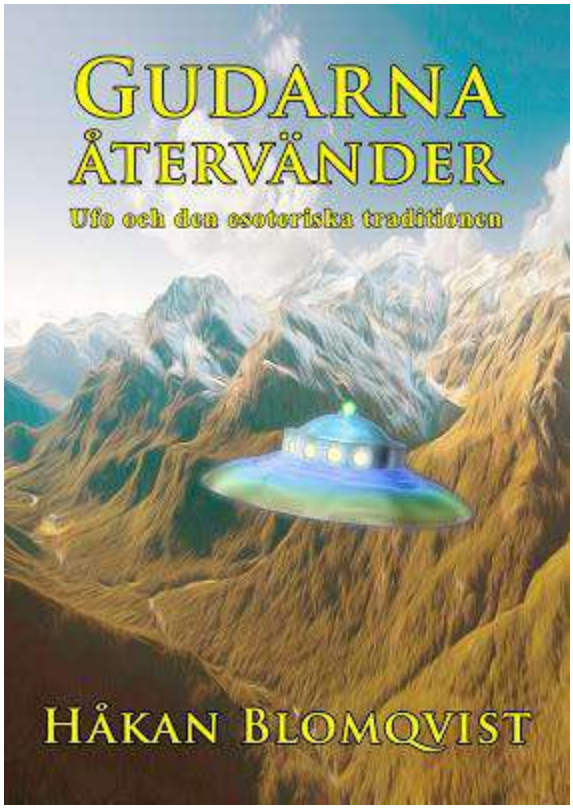
Colin Wilson also wrote a couple of books on the UFO phenomenon. The most extensive with the title *Alien Dawn. An Investigation into the Contact Experience* (1998). An attempt to summarize the vast complexity of the subject. Like Jacques Vallee he was convinced that UFOs were somehow linked to the evolution of humankind.



The books by Colin Wilson are always intellectual adventures. Whether he writes about psychology, philosophy, literature, sex, crime or the paranormal there is generally new insights and challenging theories. He could probable have written a fascinating book about washing dishes from an existential viewpoint. In an interview in *Fortean Times*, October 2004, author Gary Lachman presented the writings of Colin Wilson as "the most challenging and stimulating of the last half century." I agree.

Return of the Gods. UFOs and the Esoteric Tradition

The title of this blog entry is an English translation of *Gudarna återvänder. Ufo och den esoteriska traditionen*, my new book that will be published in December by the Swedish books-on-demand publishing house Nomen förlag. To my knowledge this is the first extensive study of how ideas and assertions in the esoteric tradition has influenced the UFO movement, both from a scholarly and philosophic perspective. But it is also an attempt to formulate a variation of the esoteric intervention theory, presented by Jacques Vallee in several books and articles. In this respect it will certainly be the most controversial book I have ever written. The eye-catching cover with retro feeling has been designed by Tobias Lindgren, head of the UFO-Sweden report centre.

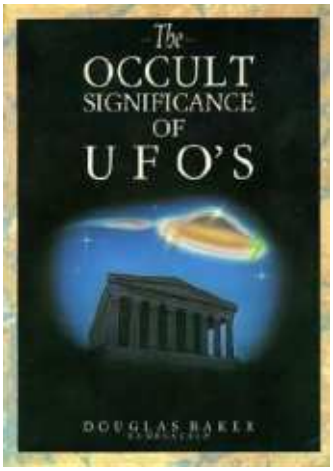


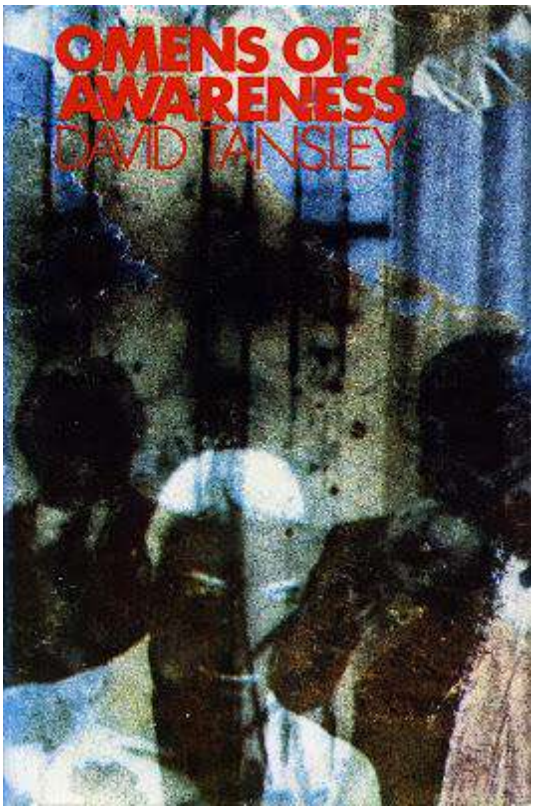
The ideas presented in this book have actually, in various ways, been on my mind since the end of the 1970s, as evidenced by my article The Esoteric Intervention Theory - a Preliminary Source Study, published in AFU Newsletter 1980. Two profound interests or passions have followed me all my life, the fascination and active field investigative work with the UFO enigma and a vivid search for a tenable worldview and philosophy. *Gudarna återvänder* (Return of the Gods) is a synthesis of these two interests and subjects. And as Jacques Vallee stated in the preface to *Passport to Magonia* - this is not a scientific book.

Historians of Religion will find lots of new information on the early contactee movement, folklorists will regard the study as a compilation of ideas from the neoreligious underground, scientifically oriented ufologists will find new avenues of research, scholars of esotericism will probably be delighted by the many new and unknown documents and skeptics will find new data, experiences and ideas that will increase their skepticism. Two of the chapters have

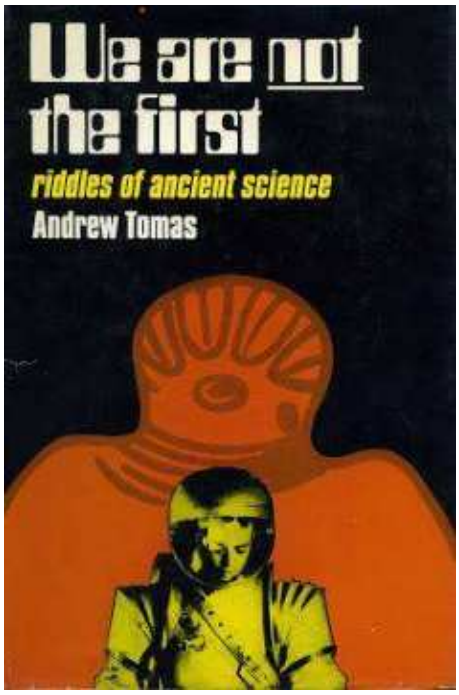
in somewhat abbreviated versions been published in UFO-Sweden´s magazine UFO-Aktuellt. A study of how the Swedish UFO movement was started by members of the Theosophical Society (Adyar) (UFO-Aktuellt no. 4, 2012). And in the latest issue of UFO-Aktuellt (no.3 2013) a presentation of the spiritual quest of ufologists Allen Hynek and Jacques Vallee and their profound interest in and commitment to the esoteric tradition.

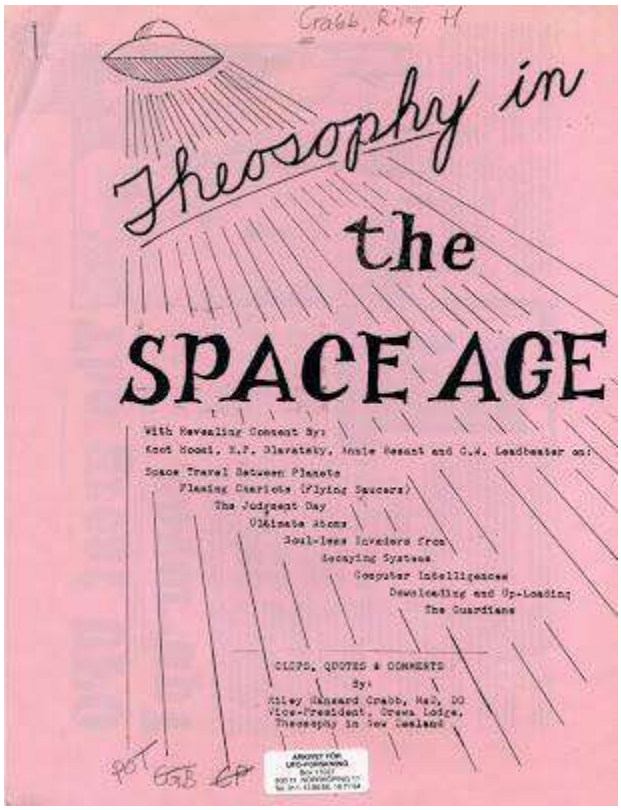
In the history of ufology there have been some attempts to study and interpret the UFO phenomena in an esoteric context. But most of these studies have been made by esotericists with limited knowledge of UFO history and no field investigation experience. Desmond Leslie did an admirable first attempt in *Flying Saucers Have Landed* and his *Commentary of George Adamski* in the revised and enlarged edition 1970. Esotericist Dr. Douglas M. Baker in *The Occult Significance of UFOs* (1979) interpret UFOs basically as deva manifestations. David Tansley in *Omens of Awareness* (1977) has many interesting data but his interpretation of physical Nordic type contacts is a combination of Castaneda, psychology and John Keel´s elementals.





The books by Australian author Andrew Tomas is something of a treasure trove of unusual data on UFOs, ancient history and esotericism, but he relied heavely on Nicholas Roerich. In my view one of the most interesting investigators of UFOs and the esoteric tradition is Riley Crabb, Theosophist and director of *Borderland Sciences Research Foundation* 1959-1985. All these authors and many more find their place in my book.





As a critical but open minded investigator of UFOs, paranormal phenomena and esotericism I consider it important to give a position statement on the very controversial esoteric tradition. Basically a humanist I regard the esoteric tradition as an interesting working hypothesis or alternative paradigm. But in my view it is a tradition worthy of consideration and investigation. Return of the Gods is a contribution to this study. Coming generations of ufologists, scholars and esotericists will determine whether The Esoteric Intervention Theory is tenable or a myth.

Some Comments From Blog Readers

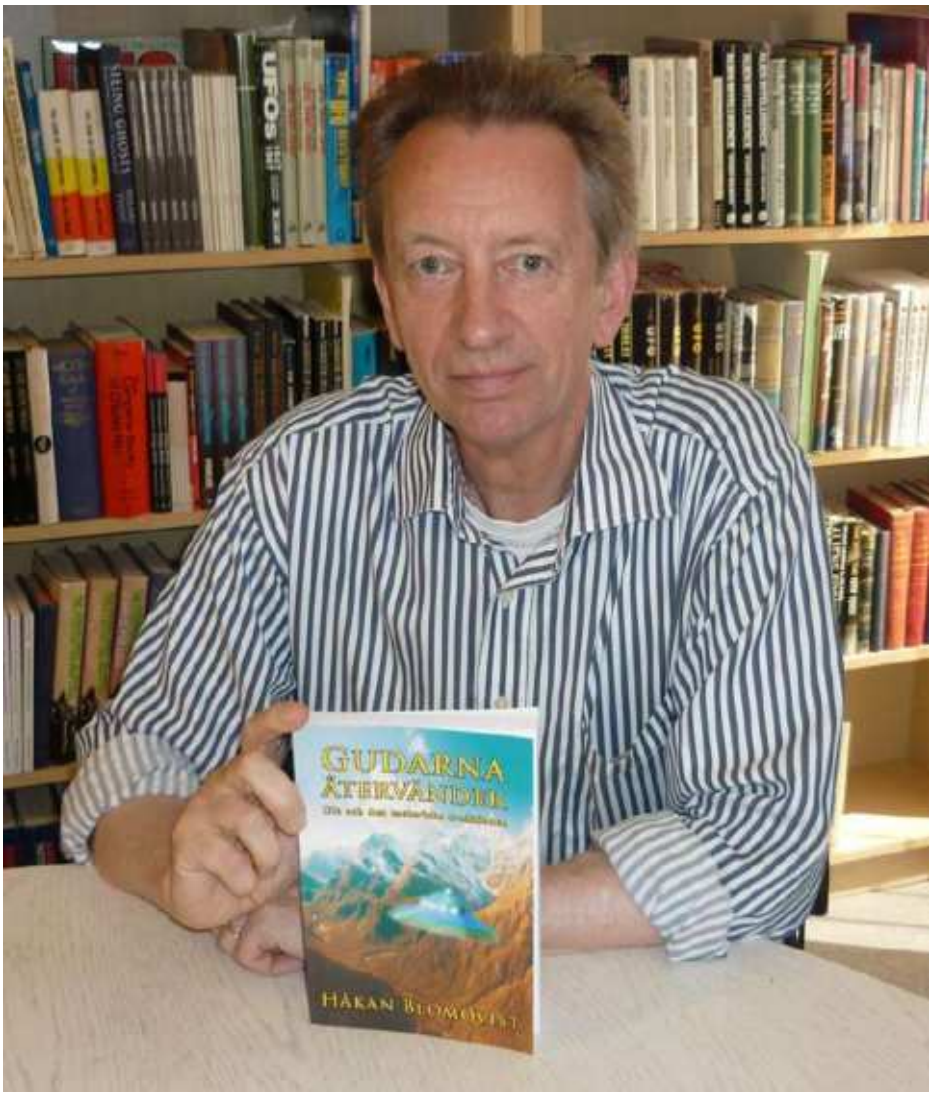
Jeffrey J. Kripal, 18/4 2014
Professor of Philosophy and Religious thought, Rice University, Houston, Texas
“Your blog post is amazing. I am deeply grateful. There is something incredibly subversive about librarians! I say this with affection.”

Tim Rudbøg, MA, PhD, 30/8 2014
Historian of Religions, Intellectual History and Esotericism, University of Copenhagen.
”Det er en super blogg du har.” (Your blog is superb)

Anthony Brunt, 7/10 2015
Journalist, Nya Zealand
Very erudite as befits a bibliophile.

Joscelyn Godwin, 9/10 2015
Professor Colgate University, New York
”Your approach to the contact phenomenon may be the most significant step in ufology since Vallee´s and Keel´s works.”

Greg Eghigian, 14/8 2016
Associate Professsor of Modern History, Penn State University, Pennsylvania
”I remain an avid reader of your blog. It is simply a treasure trove of historical information and insights. There's nothing quite like it out there, in my estimation.”



Håkan Blomqvist was born 1952 in Karlstad, Sweden. University studies at Stockholm University: History of Religions, Philosophy and Ethnology. Retired 2016 as Librarian, Norrköping Public Library. Co-founder of Archives for the Unexplained 1973 (formerly Archives for UFO Research).

Published works: *UFO – I myt och verklighet* (UFO in Myth and Reality), 1993, *Främlingar på vår jord. UFO-kontakter i Sverige* (Aliens on Earth. UFO Contacts in Sweden), 2009, *En resa i tiden: UFO-Sveriges historia 1970-2010* (A Travel in Time: The History of UFO-Sweden 1970-2010), 2010, *Gudarna återvänder. Ufo och den esoteriska traditionen* (Return of the Gods. UFOs and the Esoteric Tradition), 2013, *Esotericism and UFO Research. A Selection and Compilation of Blog Entries* 2013-2017, 2017. Hundreds of articles i various magazines and newspapers.

Special interests: Contactee cases, psychological, philosophical and religious aspects of the UFO phenomenon. The Theosophical/Esoteric Tradition and its connections to the UFO phenomenon. Building of archives for the preservation of paranormal history.